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A Challenge to the Educator

JOHN EDGAR HOOVER

*Director Federal Bureau of Investigation
United States Department of Justice*

GLEN, Les, Jimmy and Tom, ranging in age from thirteen to fifteen years, were congregated on the street, idly passing the time. With characteristic passion for excitement, their youthful minds fell to scheming. The net result was a stolen car driven by the boys to a neighboring state, where they abandoned it. Soon they stole another car and drove it to the home of a relative of Les. They took the car into the woods and began to paint it in an effort to camouflage its showy color scheme. Their plan was to purchase a new license plate and drive to another state to obtain employment. Their scheme was brought to an end when the father of one of the lads, accompanied by the Chief of Police, appeared.

After pleading guilty, each of the youths received a three-year suspended sentence and was placed on probation for five years.

Glen evidently was allowed to associate with older boys of bad reputation. Les, for seven years of his life, was exposed to a father who was a notorious drinker and a shiftless individual. Following the death of the boy's father, the mother remarried. The stepfather, a non-church member, had been arrested on several occasions for drinking. The youngster attended school with irregularity, and, although his grades were unsatisfactory, his teachers believed him to be capable of good work. The boy spent approximately two years in an industrial school and escaped on four different occasions.

Jimmy, age 13, enjoyed sports and made satisfactory progress at school. His reputation at school was good; however, outside of school he was known for his habit of stealing.

Young Tom's father was irresponsible. The boy's sister at the age of sixteen had fast gained the reputation of being immoral. Prior to the time of the auto thefts, Tom became rebellious and troublesome at school.

American youth for the most part do not pattern their activity

after Glen, Les, Jimmy and Tom. There are, however, a substantial number of boys and girls in America who do feel that glamour, easy money, excitement and thrills may be plucked from a career in crime.

UPWARD TREND OF CRIME

Data in the possession of the FBI will bear out that statement. Crime continued its upward trend during 1946. A total of 1,685,203 major crimes were committed in the United States last year, the highest annual total recorded in the past decade. During this period a major crime was committed in the nation on the average of once every 18.7 seconds. During the average day 36 persons were slain, 33 were raped, and 185 others were feloniously assaulted. Every day also brought reports of 172 robberies, 981 burglaries, 630 automobile thefts and 2,580 miscellaneous larcenies.

The rise in crime during 1946 revealed that we are still faced with an abnormally high rate of juvenile misbehavior. Thirty-one per cent of the persons arrested for robbery, burglary, larceny, auto theft, embezzlement, fraud, forgery, counterfeiting, receiving stolen property and arson were less than 21 years of age.

The law enforcement officer views this picture with alarm. He recognizes that the bridge between youthful misbehavior and hardened criminality is short. He knows that the boy who steals candy now may one day return and, at the point of gun, rob the owner of the candy store.

In one case, for example, two police officers were dispatched to a cabin located on the outskirts of a town to pick up several boys who were wanted for questioning. The officers soon discovered they were confronted with a defiant group of youngsters rivaling the most hardened gangsters in maliciousness.

As the officers approached the cabin, they noted that the four boys inside were armed with sub-machine guns. As the two officers waited for reinforcements, the boys retreated to a swamp along a nearby river. Subsequently, as a new force of officers proceeded to the spot where the boys had fled, they were greeted by gunfire. During the ensuing gun battle, one of the youngsters, a boy of fourteen, was killed. The other boys, after swimming the river, surrendered to the police.

It was learned that these youths were ringleaders in a youthful gang that had perpetrated a wave of thefts during a period of several weeks. On two successive nights prior to the gun battle, members of the gang had broken into a national guard armory and escaped with a veritable arsenal of sub-machine guns, rifles, hand grenades, gas masks, several thousand rounds of ammunition and other government property. Previously, the boys were involved in the theft and interstate transportation of three automobiles. In addition, the youngsters admitted breaking into three storehouses, a grocery store, an automobile agency, a bowling alley and a private residence.

An eighteen-year-old boy who was the leader of this gang instructed the other boys in the handling of the machine guns. In their daily lives these youngsters were exposed to a lack of parental guidance, indifference, drunkenness and poor family conditions.

ROLE OF TEACHER IN CRIME PREVENTION

The concern of the law enforcement officer in this regard is shared by the school teacher. Children are entering our schools daily possessed of behavior patterns which place unlimited burdens upon the teacher. Where the influence of the parents has been negligible, where a child has been exposed to indifference, lack of proper discipline, immorality, drunkenness, and any number of other adult delinquencies, the school teacher must accept the role of a foster parent in an attempt to eradicate the effect of those evil influences. This challenge to our schools has increased tremendously during recent years.

The teacher readily recognizes the value of home influences during pre-school years. The time to strike at crime is in the cradle. The teaching of honesty, straightforwardness and moral integrity cannot wait. The hand that rocks the cradle must also train the mind and enrich the soul. The home is the temple of learning where a proper value must be placed upon the basic fundamentals so necessary to nurture rational life. No parent can confidently entertain the hope that his boy and girl will grow to worthy manhood and womanhood if lessons of righteous and good conduct are omitted from the lessons of life.

As a law enforcement officer, I look upon the educator as a potent ally in crime prevention. While it is impossible for the

school to fully substitute for the parents, nevertheless teachers are in a strategic position to develop the intellectual, moral and physical powers of the child in order that he may take his place among men and rightfully discharge his obligations to God and society. To that end, education for effective citizenship is a constant necessity.

Education should bring to the learner not only the progress of civilization but establish in the hearts and minds of pupils an inspirational basis for decent human conduct. The complicated mechanism of our every-day life must be shifted and reduced to understandable terms. It is increasingly apparent that our children need a firmer understanding of the privileges, responsibilities and relationships in our democratic society. Explaining the problems of a highly integrated society carries with it the responsibility to instill in youthful pliable minds an appreciation of fundamental rights, the necessity of working for the common good as well as the reason why human conduct is subject to the rules of society.

In the past, our citizens as a whole have been indifferent to the evil of widespread crime. Apparently, they satisfied themselves that the detection and apprehension of criminals were the special prerogative of law enforcement. While this is superficially true, nevertheless law enforcement must receive full and enthusiastic support from the members and groups of our communities.

It is gratifying to note that daily many letters are received by me from school children throughout the nation seeking data about crime as well as information relative to the Federal Bureau of Investigation. They want this information in connection with class discussions, debates and theme work. Teachers who are creating such assignments are making their pupils vitally aware of the crime problem and the responsibility of the law enforcer and individual in society.

When these youngsters reach adulthood and assume civic and political responsibilities, I trust they will be prepared to take the necessary means to protect society's interests against the onslaughts of crime.

TEACHER'S INFLUENCE FOR GOOD IN LAW ENFORCEMENT

Our teacher can do much to impress youngsters with the fact that they can find a real, understanding friend in the police

officer. He stands as a guardian of their rights and they need fear him only when they violate the law. Our youngsters should be taught that the local law enforcement agency is one of the community's best investments. It should be well equipped, well trained and free from political interference or control. Our youngsters should be made to realize that a continuance of political influence in law enforcement will lead to a gradual but certain decay and collapse of law and order.

Our school children, who will one day guide our democracy, should be warned against the ill effects to society incident to the gross and widespread abuse of the pardon and parole system. There are those who are deserving of the chance to return to society and abide by its rules. On the other hand, confirmed, habitual criminals who rarely, if ever, have been turned from the evil of their ways should not receive pardon and parole clemency freely. To do so is to turn back upon society a non-social, criminally inclined desperado ready to renew his endless warfare against the community.

Education is a springboard for inspiration. It can bring the community to the school and the school to the community. The school can enable youth to learn that the community has need for its service. Through educative effort youngsters may be brought to realize and understand that the art of living must reflect dignity, charity and moral integrity.

It is the special privilege of education to train for leadership. In the classroom and in school activities courage, initiative, energy, tact, self-reliance, intelligence and scores of other qualities may be nurtured. The future will need men and women who possess these qualities; there is need for them today.

CRIME PREVENTION IS TASK OF ENTIRE COMMUNITY

The huge job of crime prevention does not rest solely upon the shoulders of law enforcement. It can be carried out with effect only through the united activity of the entire community. Juvenile misbehavior indicates that the balance between privilege and duty has been shattered. Through a correlation of effort and intelligent cooperation of many agencies, including the schools, this balance may be strengthened.

I feel that it is the responsibility of the school officials and school staffs to cooperate with community groups in a survey

that will reveal the extent of juvenile delinquency in a locality. Thereupon, the schools may inaugurate plans for action to prevent youthful misbehavior based upon the needs and conditions revealed by the survey.

The cities and towns should see to it that the schools have sufficient funds for adequate equipment, salaries, supplies as well as facilities for launching an offensive that will inure to the benefit of the community.

Schools should closely follow pupil progress, provide a curriculum which will meet the needs and interests of the children and arrange, if possible, to assist in providing for the leisure-time activity of youngsters. School schedules should provide for special individual attention and instruction when warranted. The co-operation between the home and the school should be strengthened and active cooperation should continue to exist between the school and the other agencies of the community having a joint interest in the problem.

There are days when all of us are called upon to give freely of our time and talents to youth. They represent America's best investment; our nation's greatest hope. Anyone who remains indifferent to their welfare throws aside a regard for our future security.

Working for youth today means that you are doing much to secure for America tomorrow the continuation of a democracy.

We cannot control grace: that is entirely God's work, but we can control our natural faculties: they are entirely our own. A man who has no natural convictions will have no supernatural ones. A man who does not know how to do a thing naturally will not know how to do it supernaturally. Grace presupposes nature, and does not substitute for it.

The narrower the mind the broader the statement.—*Reader's Digest*, '40.

Reorganization of the Catholic School System*

REV. FRANCIS P. CASSIDY

Department of Education, The Catholic University of America

THE first Report of Progress of the National Catholic Educational Association Committee was published in November, 1943. In this report the Committee agreed upon two major considerations: first, certain "Criteria and Principles of Education" to guide the Committee in coming to sound conclusions about the reorganization of the Catholic school system; second, two specific plans for reorganizing the elementary level of education. One plan provided for a 6-8 year elementary school in which at the end of the sixth grade, on the basis of a promotional examination, the better-than-average pupils would be promoted immediately to secondary schools, while the average pupils would remain to complete the eight elementary grades; the other provided for an eight-year elementary school in which the better-than-average pupils would skip one or two grades, thus completing school in six or seven years. Average pupils would complete eight grades.

During the more than three years that have intervened since publication of the first Report of Progress, the Committee has gathered pertinent information on experiments in acceleration with a view to interesting other elementary schools and diocesan systems in initiating similar experiments. In the light of this information it has also undertaken to stimulate thinking and to urge planning of Catholic high schools, colleges and universities on the question of acceleration.

The results are summarized in the present second Report of Progress. This report contains five sections. Section one deals with diocesan reorganization; section two with institutional reorganization; section three with an evaluation of acceleration; section four with questionnaire studies of practices and trends and acceleration programs in high schools, colleges, and universities; and section five with general conclusions drawn from the investigations that led to this second report.

* Second Report of Progress of the National Catholic Educational Association Committee on the Reorganization of the School System, *National Catholic Educational Association Bulletin* (March, 1947).

DIOCESAN REORGANIZATION

In the Diocese of Kansas City the Catholic schools continue with the seven-grade system despite the fact that the public school system has added the eighth grade. The Catholic schools can do this independently, because elementary school graduates now can and do attend Catholic high schools. The first six grades of the elementary schools will have the regular curriculum of the traditional eight-grade system. The curriculum of grade seven will be organized to serve as a bridge between the elementary school and the high school. To accomplish this, a committee representing grade seven and the first year of high school will solve the problem how to do the work of two years in one.

In the Archdiocese of Chicago the main forms of reorganization are: elimination of the eighth grade; elimination of the seventh and eighth grades; acceleration of large groups in the parochial school; acceleration of small groups in parochial schools; acceleration of small groups in a private academy.

The parochial high school admits those who have finished the seventh grade and who are able to pass satisfactorily a standardized high school entrance examination. A high school for boys accepts one class of "average" freshmen at the completion of the sixth grade. Beginning at the third grade the pupils of a large parochial school are divided into three groups on the basis of a testing program. A large percentage of the accelerated groups are expected to finish the work in seven years, a few in even six years, without actually skipping a grade. In twelve of the schools of one of the large religious communities there is acceleration of children who have an I. Q. of 118 (Kuhlman-Anderson) after the fourth grade has been reached. The greatest number accelerated thus far have been advanced from the sixth to the eighth grade, and they have turned out to be class leaders. During the last ten years an accelerated program has been developing in a certain private academy. Those who have been accelerated finish their elementary education in seven years, occasionally in six. The unusually gifted in the eleventh and twelfth grades are permitted to enroll in certain classes, receiving high school credit for the work done. One outstanding graduate of the college has spent but three years in high school and three years in college.

In the Archdiocese of New Orleans the Archdiocesan School Board recommended in October, 1943, the restoration of the eighth grade to the elementary level, because seven years of grammar school did not give enough preparation for high school to most pupils. The public schools of the city announced that all seven grades would continue their elementary course in September, 1944. However, the authorities in the Catholic school system, contrary to the opinion of teachers on this matter, divided to give Catholic school pupils an opportunity to accelerate their course. Accordingly, every Catholic high school in New Orleans gives its own entrance examination to the seventh graders who have made satisfactory records. In September, 1944, slightly more than one-third entered high school and are now doing satisfactory work.

In the Archdiocese of Cincinnati there are four Latin schools: two in the city of Cincinnati, one in Dayton, and one in Springfield. The Latin schools admit boys who have completed the sixth grade. The course lasts two years. Admission to the Latin schools is based on competitive examination and enrollment is limited to twenty boys in each class. All the subjects are taught by Sisters with the exception of Latin, which has always been taught by a priest.

The work of the Latin schools shows that the brightest boys can complete a high school course in one year less time than now commonly required. Since the boys coming from the Latin schools are about a year younger than their classmates in the diocesan high schools, they are usually handicapped in athletic competition.

In order to secure a better integration of the entire Latin school program and to enable the boys to complete high school one year earlier than under the present Latin school arrangements, a new program was put into effect in September, 1944, at St. Francis de Sales Latin School, Cincinnati, in cooperation with Purcell High School. Instead of spending the second year in the Latin school, the boys transfer to Purcell High School. The program is so planned that brighter boys who enter high school from the eighth grade can complete high school in three years by following the program of the Latin school boys, with the exception of Latin. If they choose Latin, they have to follow the regular classwork in Latin. Because these pupils will

be about two years younger than their classmates in school, some difficulty may be encountered, but it is believed that this can be minimized by keeping them together as a group for classwork whenever possible. It is apparent that few of them will be eligible for interscholastic athletic competition because of their youth.

INSTITUTIONAL REORGANIZATION

In September, 1942, the elementary school department of Mt. St. Ursula Academy, New York City, was reorganized to provide a program which would eliminate one or two years from the normal eight years of grammar school. In the plan of reorganization the pupils were grouped into six forms or grades.

A temporary course of study was drawn up on the basis of the experiences of the first year of trial and put into operation in September, 1943. In addition to covering the entire grade work of the regular elementary course of study of the Archdiocese, it also provided for instruction in French, sewing, vocal and instrumental music.

In her report on the school for the year 1943-44 the Community Supervisor stated that standardized tests were administered in all forms and each form reported medians well above the norms of their respective grades. At the close of this school year teachers were requested to suggest changes which would improve the course of study. The revised course which was based upon their suggestions was ready the following September.

During the school year of 1944-45 the acceleration program was continued along the same general lines as during the previous two years. Among the more significant outcomes reported by the Community Supervisor were that all pupils in the Sixth Form successfully passed the New York Preliminary Regents Examination in geography and arithmetic; and pupils of the Sixth Form had the highest class average in an examination covering fields of religion, arithmetic, history, English, given to all 8B pupils in attendance at all Ursuline schools in the Archdiocese. Problems that have arisen in connection with the acceleration program are that it is necessary to introduce new textbooks in the admission of new pupils who have completed elsewhere more than half of their elementary school training.

In spite of the opposition of the state authority, the officials of Northeast Catholic High School, Philadelphia, have carried

on a program of acceleration for students who displayed marked ability for the past ten years. This three-year plan was inaugurated as an educational experiment, not as a wartime expedient. Until wartime acceleration became a national feature of education, only a few students enrolled in the course due to the fact that colleges were reluctant to accept these students because of the uncertainty of obtaining pre-professional certification for them.

Students for the three-year high school course were selected after an examination of the elementary school records and of the tests administered to the incoming freshmen. The students were grouped together and their courses were enriched.

In September, 1940, when acceleration was freely discussed, yet unfavorably regarded by the Pennsylvania Department of Public Instruction, one hundred out of the one thousand freshmen were selected for acceleration. Of these eighty-two accepted and seventy finished high school in three years. All of these students ranked in the first fifth of the graduating class.

The accelerated program of Loyola Academy of Chicago for graduating selected boys after three years of high school is in its third year of operation. The selection is made at the end of the freshman year and the students generally fall within the top 25 per cent of the class. Freshman year is completed with the customary four units. For the next two years, students may carry five major subjects a year, thus completing fourteen units of study after three years. The two additional units are earned in Latin and English. In these subjects the accelerated students are required to cover in three years the program normally covered by students in four years.

The results of the acceleration have shown that the school loses very capable boys just when they are most representative of the school. For the purposes of efficient work no applicant should be accepted who does not have real intellectual ambition for the course. On the other hand a boy who is eager and ambitious, but is deficient either in talent or background preparation, should not be allowed to follow the accelerated program. It is possible to conduct the four-year and three-year courses side by side; and any student in the accelerated course who appears to lack ability to do the work, or whose health is impaired because of his efforts to keep up with the other members

of his class, can be transferred at any time to the four-year course.

AN EVALUATION OF ACCELERATION

A comparative study of the college records of eighty Covington Latin school graduates at Xavier University with those of the most nearly comparable eighty regular high school graduates has revealed that they were scholastically successful in college in spite of the fact that they had two years less of elementary school in their preparation period of training. In fact, they did possibly slightly better than the comparable group of students who entered Xavier University after spending the usual eight years in elementary school and four years in high school.

A comparison of the college success of the total group of Covington Latin school graduates and the total group of regular high school graduates, and of eighty pairs of Covington Latin school and regular high school graduates, has justified the position taken by the Reorganization Committee in its first report of progress, that the experiment in acceleration has proved that students with proper qualifications are able to begin college work about the age of sixteen and graduate from college about the age of twenty, two years earlier than is possible for students who follow the usual 8-4 program in the elementary school and high school.

From the point of view of achievement during the first semester, an accelerated group of freshmen in the University of Notre Dame proved to be superior to the unaccelerated students. In January, 1943, 176 freshmen were admitted to the University of which number eighty-four boys had attended high school seven semesters, and the other ninety-two had completed the usual eight semesters in high school.

An examination of the records reveals that twenty-four seven-semester students failed in one or more subjects in their first semester of college, while thirty-eight semester boys also experienced failure during the first semester. The accelerated group had slightly more failures than the unaccelerated in science and engineering courses. Evidently, acceleration in high school did not handicap these students, even though they were, on the average, six months younger than unaccelerated boys.

Acceleration has been evaluated by a group of thirty-four young Jesuits in the house of studies of the Chicago Province

of the Society of Jesus, West Baden Springs, Indiana. To these young men, ranging in years from twenty-one to thirty-four years of age, who were themselves accelerated, most of them during the elementary-school period, a questionnaire was given with a view to determining what was the opinion of these accelerates now grown to adulthood concerning the acceleration of their academic careers. The answers to the questionnaire indicated that they all but unanimously agreed that acceleration was good for them. Unanimously they recommended that some provision be made for the acceleration of able pupils in the Catholic school system.

QUESTIONNAIRE STUDIES ON HIGH SCHOOL AND COLLEGE ACCELERATION

The total number of questionnaires distributed was 680. Of these 182 were sent to colleges and 498 to high schools. The percentage of college returns was sixty-nine; high school, forty-six. The percentage of returns from either type of institution provided a good indication of opinion and practice.

The questions included in the questionnaire covered the critical issues of reorganization trends and practices. These questions have been entered immediately before the summaries made in this second report so that the reader may have a full understanding of trends and practices. The subordinate items included in some of the questions have been omitted, but the critical elements in such sub-heads have been worked into the context.

ACCELERATION PROGRAMS IN HIGH SCHOOLS, COLLEGES, AND UNIVERSITIES

A supplementary questionnaire dealing with certain critical points was distributed to institutions reporting acceleration programs. Forty colleges and universities were included in the study. There were thirty-one colleges, of which nineteen were for women and twelve for men; nine universities, coeducational in character; and twenty-one institutions which care primarily for the education of men. Such a distribution furnished a typical cross section of conditions in Catholic colleges and universities.

Twenty-four items were included in the supplementary questionnaire. At the top of the form, a definition of an acceleration program, formulated by the Committee on Reorganization, was

entered. The observations made by officials in answer to the questions were lengthy and constructive. In order to preserve clarity and coherence in the tabulation and interpretation of the returns, the related items have been grouped in the Report under seven main headings: permanence of program, method of acceleration, qualifications for selection of students, registrations in accelerated programs, results of acceleration, degree of acceleration, and comments.

CONCLUSIONS

This second Report of Progress concludes that experiments with acceleration at the elementary level are increasing in number and are generally meeting with success. The experiments so far initiated, however, have been limited to a very small part of the elementary school system. The majority of elementary schools are not yet convinced of the value of acceleration for the pupil and for the Catholic school system as a whole and are reluctant to introduce an acceleration program.

More emphasis has been put on acceleration of selected pupils than on reorganization of the curriculum which would make acceleration a possibility for larger numbers of pupils. There has been so far no experiment involving the reorganization of essential subject matter.

There is a natural and necessary connection which experiments in elementary schools have with secondary-school administration. Close cooperation between the first year of high school and the last year of elementary school will eventually lead to better coordination amongst all years and all grades between the two levels.

Not only should reorganization on the primary level be urged and wider experimentation encouraged, but the time has now come to extend reorganization upward, into high school and college. The Report definitely favors continued experimentation on all levels.

The questionnaire studies on high school and college acceleration give arguments for and against acceleration and present an adequate idea of the complex problems to be solved. In view of these problems it is urged that a third Report of Progress should outline a definite plan for acceleration above the primary level as was due in the either/or plans for elementary schools by the Committee on Reorganization in its first report.

Teaching Catholic Ideals

SISTER MARY ESTHER, S.S.J.

Nazareth Normal School, Rochester, New York

SOME day we may be asked: "What did you do in the 1940's?" Perhaps our answer will be simply that of the Frenchman in 1800: "I survived!" Survival alone is an achievement in the present, but survival alone is hardly cause for pride. We, as religious teachers, should be able to say: "I labored to introduce my pupils to Catholic ideals in education and in literature."

But what are Catholic ideals? Catholic ideals are principles based on Catholic philosophy which may be summed up briefly, as follows:

1. Man is composed of body and soul, essentially united. Man's soul is spiritual, immaterial, intrinsically independent of matter; although necessarily united to the body to form a composite.

2. Intellect and will are faculties of the soul. Man has an intellect which enables him to understand, to form judgments, and to draw conclusions.

3. Man has free will; he can choose freely. There is a norm of morality to determine a good act from a bad act.

4. Since man, whose nature is composed of body and soul, is a social being dependent upon his Creator, it follows logically that he owes duties to himself, to his neighbor, and to his God.

RELIGION IS CORE OF EDUCATION

It is, therefore, evident that religion should be the very core of education and of literature. "The end of Christian education," says Pope Pius XI, "is to cooperate with Divine grace in forming the true and perfect Christian." Religion makes us think sanely. It teaches man that he is accountable to God for his actions. Religion emphasizes the social virtues of mercy and justice. It insists upon honesty in national and international dealings. Religion maintains that, unless the parents of a nation are chaste, family life will decay, thus undermining the very foundation of society. It is only by inculcating through the medium of education and of literature these Catholic ideals that

we can counteract the de-Christianizing influence of prevalent materialistic philosophy whose proponents claim that there is no such thing as objective right or wrong, no freedom of the will, no God.

THE CHALLENGE OF RECENT EVENTS

In recent years the world has provided us with innumerable object lessons, if we can but read them. Events have challenged every aspect of our thought, if we can but think. History has been an exacting schoolmaster in the 1940's, providing sermons in bombs, books in concentration camps, and lessons in everything.

But what have we learned in regard to the necessity of really applying Catholic ideals in education and in literature? Perhaps more than we realize, though little compared to the knowledge we need. We may remember that little all the longer for having acquired it so painfully. Perhaps the hardest task was not the learning of new truths, but the reluctant discarding of old assumptions. Old friends, they seemed—dear because of long acquaintance if nothing more—yet some of them proved poor guides through the 1940's. They were fair-weather friends, comfortable companions in times of ease, but not helpful when the going grew rough.

But what have we learned? Every teacher has made her own separate discoveries, but perhaps we have learned a little together. We have learned some things, at least, about the need of Catholic ideals in education and in literature. We know how dear they are and, by contrast with other types of education and literature, how precious. We knew that Catholic ideals were always hard to win; we know now that they are also hard to keep. A strenuous goal, Catholic ideals must be continuously renewed. Ignore them, or take them for granted, and they slip away only to be replaced by false standards and lowered ideals.

We have been dilatory, and more than a little blind. Because Catholic ideals were bequeathed to us, we thought they were permanently ours—ours without thought, ours without effort, ours without sacrifice. But we have seen Catholic ideals perish overseas under the iron heel of intolerance, or simply vanish beneath the disintegrating madness of hunger. We know that, if we are to preserve and strengthen our own treasured Catholic inheritance, we must add to our professions of loyalty the full measure of our Catholic Faith, intelligence, vision and sacrifice.

We know that there are no short cuts to freedom or religion. Religious freedom cannot be maintained by glib panaceas concocted by men with a private motive. It is not enough to join a party, to form a pressure group, to sign a pledge, to enlist in an army. Those steps, those short cuts, are often retreats from reason, for they seek to provide in one routine formula what can be secured only through constant thought. By accepting them, we try to escape the effort of thinking for ourselves. Through them we delegate to others a personal responsibility which is our own. Catholic ideals are not fickle, but they in turn demand constant, intelligent, and thoughtful loyalty from their followers. Where force, religious intolerance, unreason, slothfulness enter, Catholic ideals depart.

CATHOLIC IDEALS MUST BE LIVED

We see that it is the little thought, the minor assumptions and acts of our daily lives that make Catholic ideals real or only a name. Catholic ideals, to be real, must be thought and lived by a hundred million people. The reality of them depends upon schoolboys at play, upon whether they form in play the ways of religious tolerance, blind acquiescence, and race hatred. They depend upon the teacher at her desk, upon whether she opens or closes the minds of her pupils and, by example, reveals herself as a lover of religious truth or a follower of formulae. They depend upon the parents in the home—upon whether the atmosphere of that home is one of Catholic ideals, mutuality and respect, or of emotionalism, self-seeking and unconcern. They depend upon the journalist writing his story. His motive should be accuracy, religious tolerance, not a flamboyant travesty to insure a good headline. True Catholic ideals rest largely upon the millions of individual choices between alternatives like these.

For Catholic ideals are not a political system; they are the culture of a nation. If they are not alive in the hearts and minds of the people, there is no culture. They must be maintained by those who create, selecting the seeds of Christian culture with which to build the structure of liberty and security.

Not all of this, perhaps, has become clear to us in the 1940's, but we are beginning to see. We are coming to understand better the broad nature, the religious foundations, the intellectual demands of Catholic ideals. As we watch the world about us, we are torn between pride and dismay—pride that we have, com-

paratively, achieved so much because of our lofty Catholic ideals, and dismay that we have so much more to do. How are we to go about the doing of all that must be done?

JUDICIOUS SELECTION OF LITERATURE

The teacher should see to it that the child has well-selected books. Many avenues of thought and learning may be opened up to the child in his formative years by a judicious selection of literature on the part of teachers and parents whose duty it is to direct the child's reading until he has acquired a taste for the good, the true, and the beautiful in literature. Although the child should be allowed to select his own books, only the best should be presented for his choice.

Permanent values, stamping the child with a Christian cultural background, will be assured if children have been properly motivated and guided in their choice of books. In this way we may hope to stem the tide of false standards of morality which permeate present-day reading. One of the most effective means of arousing and increasing an interest in literature expressive of Catholic ideals is the proper observance of Book Week. Children's Book Week, which originated in 1919, is a plan of setting aside one week in the year, usually the third week of November, during which special effort is made to encourage a love of wholesome reading among young people. This interest in reading, however, should not be confined solely to Book Week, but should extend throughout the fifty-two weeks of the year.

CATHOLIC BOOK WEEK

The chief aims of Catholic Book Week are the following: to interest not only the child, but also the adult reader in books with a spiritual background; to encourage the private ownership of books for children and to improve the quality of books purchased for them; to acquaint parents and teachers with the school library and to increase the circulation of children's books which have a definite moral code. It must be remembered, too, that Catholic ideals are equally serviceable to non-Catholics and that good non-Catholic ideals may fit in perfectly with the Catholic way of living and thinking. A book may be very Catholic either openly or in undertone.

If home, school, church, and social agencies would coordinate their efforts to help the child in his formative years by acquaint-

ing him with the best in literature, the result would be a powerful factor in the control of crime. It has been said that the finest prison is but a monument to neglected youth. It is evident to religious teachers that if Catholicism is to be preserved in America, then we should introduce the youth of today to literature in which Catholic ideals are taught—literature which reveals religious and ethical convictions.

SELECTED LISTS

The following list of books and magazines is suggested for display during Catholic Book Week. It may also prove helpful to teachers of literature throughout the course of the year.

For Adults

The Dove Flies South, by Hyland (Bruce); Heaven Is a Sunswept Hill, by Guy (Macmillan); Saving Angel, by Riggs (Bruce); Father Tim, by McAuliffe (Bruce); St. Teresa of Avila, by Walsh (Bruce); Our Good Neighbor Hurdle, by White (Bruce); Song of Bernadette, by Frans Werfel (Viking); My Father's Will, by McGarrigle (Bruce); Face to the Sun, by McGratty (Bruce); Gilberton K. Chesterton, by Ward (Sheed and Ward); The Rose Unpetaled, by Morteville (Bruce); White Fire, by Edwards (Bruce); These Two Hands, by Edwards (Bruce); Thy People, My People, by Edwards (Bruce); What Other Answer?, by Grant (Bruce); Fast by the Road, by Moody (Bruce); Three Ways Home, by Sheila Kaye-Smith (Harper); All Day With God, by Thompson (Bruce); Too Small a World, by Maynard (Bruce); With A Merry Heart, by Phelan (Longmans); Francis Thompson, by Connolly (Bruce); A Padre Visits South America, by Dunne (Bruce); The Splendor of Sorrow, by Doherty (Sheed and Ward); Faith the Root, by Fleury (Dutton); Shadows over English Literature, by Julian (Bruce); Why the Cross?, by Leen (Sheed and Ward); When Painting Was in Glory, by Gregory (Bruce); The Glowing Lily, by Markowa (Bruce); Survivor, by Madden (Bruce); War is My Parish, by Grant (Bruce); Ronsard, by Lewis (Sheed and Ward); Tar Heel Apostle, by Murrett (Longmans); Secrets of the Saints, by Ghéon (Sheed and Ward); Lily of the Mohawks, by Lecompte (Bruce); The Little Prince, by Saint-Exupéry (Reynal and Hitchcock).

For Young People

Twenty One Saints, by Croft (Bruce); Six O'Clock Saints, by Windham (Sheed and Ward); Seventeenth Summer, by Daly (Dodd); Smarter and Smoother, by Daly (Dodd); The Man Who Dared A King, by Brennan (Bruce); For Heaven's Sake, by Brennan (Bruce); Going His Way, by Brennan (Bruce); God's Wonder World, by Lahey (Ave Maria); All American, by Tunis (Harcourt, Brace); Vagabond and Velvet, by Newcomb (Longmanns); Away in a Manger, by Thoburn (Oxford); The Wa-

ter-Carrier's Secret, by Chambers (Oxford); Under the Little Fir, by Yates (Coward-McCann); War Horse, by Downey (Dodd); Hill of Little Miracles, by Angelo (Viking); That Silver Fox Patrol, by Boyton (Longmanns); Dark Symphony, by Adams (Sheed and Ward); The Summer Jerry Never Saw, by Boyton (Longmanns); The City Set on a Hill, by Van der Veldt (Dodd); The Seven Golden Cities, by Farnum (Bruce); Happy Times in Norway, by Undset (Knopf); Andries, by van Stockum (Viking); Bibi, the Baker's Horse, by Stewart (Lippincott); The Falcon of Eric the Red, by Coblenz (Longmanns); Mystery of the Mahteb, by Lide and Johansen (Longmanns); Lad of Lima, by Windeatt (Sheed and Ward); That Boy, by Ernest (Dujarie Press, Notre Dame, Ind.); Miniature Stories of the Saints, by Lord (Hirten); The Oldest Story, by Thompson (Bruce).

MAGAZINES

For Adults

America, Catholic World, The Sign, Extension, Magnificat, Catholic Digest, Ave Maria, Catholic Literary World, The Catholic Educational Review, The Catholic School Journal, Home.

For Children

Young Catholic Messenger, Victorian, Catholic Boy, Catholic Miss, Treasure Chest, Our Little Messenger, Junior Catholic Messenger, Young Catholic Messenger, Mine (Gr. 1-2-3), Catholic Student, Catholic Boy, Catholic Miss, Victorian, Manna, Treasure Chest, Timeless Topix, Heroes All, Scholastic. Non-Catholic publications but excellent for children are Jack and Jill, American Childhood, Child Life, Children's Play Mates, Boys' Life, Popular Science, Popular Mechanics, American Boy, American Girl.

Guide to Parents and Teachers in the Selection of Books

Book Review Department, St. Michael's, Spokane, Washington, which supplies reviews to many Catholic magazines and papers

Catholic Book Service, St. Mary's, Kansas

New Worlds to Live, a catalogue for children's books compiled by Mary Kiely, Pro Parvulis Book Club, New York.

Junior Books, a magazine containing reviews of books for Catholic boys and girls, Brothers of the Holy Cross, Notre Dame, Indiana

The Cardinals' Literature Committee on juvenile reviews, which appear in *The Evangelist*, Albany, New York. These reviews are written by Dorothy Bryan and are syndicated by forty newspapers throughout the United States, Canada, and even as far away as India and Alaska

A Reading List for Catholics, compiled by the National Catholic Library Association, American Press, New York

The Catholic School Journal, a magazine devoted to the welfare of Catholic schools. It includes reviews of books, judged not merely from a literary standpoint, but also because they are acceptable to young Catholic readers.

Possibilities in Christocentrism for Mental Health—II

REV. WILLIAM H. RUSSELL

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THE student who is wondering what place the ego or self should occupy in his strivings receives magnificent encouragement toward unselfishness at the sight of the Son of Man resolutely pursuing His course. Actually many students are hazy as to the precise purpose of being a Catholic. They will understand the purpose only when Christ's aim is clearly analyzed for them. They must understand that the development of the self is taken care of largely by forgetting the self in the broader desire to be a credit to God. They must realize deeply that this is the motive that is to run through all their actions. They must grasp the fact, and accept it, that living so as to be a credit to their Father *does* something to them, to their personality. It develops it in an harmonious manner.

THE OUR FATHER PROMOTES MENTAL BALANCE

The *Our Father*, properly analyzed, is rich in principles that promote mental balance. What multitudes say it daily but never advert to its underlying principles! Three or four times a year it should be placed on the blackboard and studied from the point of view of its intended effect on those who utter it. When a line is drawn between the first half and the second half one sees immediately that the first section directs us solely to God and His interests. We are led out of ourselves. The self or any human needs do not enter into the picture. Our entire concern is with our Father's business. Hence, we may say that to a large extent prayer is first a well-wishing for God, a forgetting of oneself and a loving concern for what brings honor to Him.

The implied psychological factor here is that mental health or balance of personality is acquired by him or her who promotes God's interests. The aspect to be emphasized is what this well-wishing and especially well-doing for God *does* to the student. The student has to be convinced that his self-development is taken care of by losing himself first in the promotion of God's

interests—hallowed be thy name, thy kingdom come, thy will be done.

Our Father is not oblivious to human needs. And it is legitimate to pray for ourselves. The second half of the prayer shows this. But what may be forgotten when analyzing the second half is that even when we pray for our relatives or friends or for our own needs we are not to be narrow or individualistic. Our thinking and praying must always be in the plural—"our," "us," "we." Individualism or self-centeredness finds no room in the Our Father nor in him who understands the prayer. Christ would have us cultivate the outlook of socialness. And, again, the point to be made is that one who thinks in the plural develops into a better type of person.

"GIVING" MUST ALWAYS PRECEDE "GETTING"

We may say that the psychiatric principle taught by Jesus in the Our Father is that "giving" must always precede "getting." To be balanced, to be poised and happy one must train himself to be always a "giver" before he seeks to be a "getter." Whichever aspect is dominant, is uppermost in one's life, has tremendous repercussions on one's character.

It is difficult of course to convince the young that the practice of first "giving" develops them in a better manner than the practice of first "getting." Since salesmanship is so universal in our country and since the phrase "go-getter" is so prevalent, multitudes are caught in that philosophy. Such a philosophy is in sharp contrast to the outlook taught in the Our Father. The teacher must be apt at showing that one does not lose energy or ambition by following the principle in the Our Father. The supernaturalization of one's motive is what prevents one from becoming ego-centric.

The uncovering of the motives which prompt an individual to action is always difficult and hazardous. Christ has warned us not to judge. Yet without judging an individual the teacher has to set forth principles of balanced moral development. Psychiatrists warn us that we may often be deceived by certain types of persons. What is called the extrovert may have a "drive" for self-expression. He may appear even as a "giver." Yet actually there may be nothing spiritual or unselfish or supernatural in his actions. On the other hand, a very submissive individual, or the masochistic type, may have the outward appearance of sub-

ordinating the self (Uriah Heep), yet actually he may be seeking self-satisfaction out of his obsequiousness. And, by way of contrast, many of the so-called "gourches" or cynics may under the surface be noble and unselfish. Cynics are sometimes idealistic despite their own assertions. And it is well for the teacher to seek to understand the antagonistic student. Much good material, much idealism may be hidden in him. Patience, sympathy, understanding may unlock his heart. The Christocentric teacher brings Christ into all these cases in order to help the students. When they see that He did not become warped, or sour, or cynical, or mean, or disillusioned they are better prepared to withstand the world's assault on their idealism.

THE FATHERHOOD OF GOD A BASIC DOCTRINE

One's notion of God has essential significance in the development of character and outlook on life. Because of that fact Christocentrism employs Christ's approach to the subject of God. Here is a strange situation. All students say the Our Father. Yet when the college teacher goes to the blackboard and, without warning, tells the students that he is going to write a word, God, on the board and that he wants them to give him the thoughts that that word suggests to them he will generally receive such answers as Creator, Last End, First Cause, Last Cause, Judge, Infinite Being, Supreme Being, Perfection. The word Father will often not occur to the students. Even though they say the Our Father they do not come to look upon God as a Father. Moreover, asked offhandedly how many fathers they have, students will reply "one," showing that they have not realized their relationship to God. The metaphysical concept of God as "Being" has been so stressed through catechisms and theology manuals and most religion texts that the average student is not prone to think of God as a loving Father.

It follows that many persons do not feel intimately that they belong to God. The inculcation of such a truth is of course always difficult, but it has been made more difficult through the adoption in our religion classes of the metaphysical, theological approach instead of Christ's approach. People want to feel significant in someone's eyes. Is not much sin due to loneliness? Actually millions feel that they do not "rate" because they lack wealth, or beauty, or talent, or social position or a charming personality. A basic appeal in communism is that the proletarian

will "rate" when capitalism is thrown out. Millions do not feel any need of God, but there is a spiritual vacuum in their lives and they do feel the need of some absolute to which to cling.

Here precisely is our challenge. Two basic doctrines have to be repeated often: How and why God is our Father and what adoption means in baptism. The sacramental character in baptism lends dignity and status to the individual—a child of God. For mental health we have to describe nowadays the psychological as well as the spiritual or supernatural advantage that the Catholic possesses in belonging to a loving Father, to Christ, to the mystical body. We need to portray God as Christ portrayed Him—a loving Father. Moreover, the Christocentric teacher makes constant use of that text: "We will come to Him and make our abode in Him."¹⁰

Having inculcated the dogma of the Fatherhood of God in relation to us and the inhabitation of the Trinity the teacher can then proceed to an analysis of the function of the double command—love of God and of neighbor. The wise teacher does not separate the moral from the dogma.

LOVE OF NEIGHBOR PROVES LOVE OF GOD

First, it needs to be noted that Christ demands a wholesome, balanced love. While He seems to set up the principle, both in the golden rule and in the double command, that what one wishes for himself should be the norm of what he does to others, we must recall how He often excoriated those who were self-centered, who put the self first. He knew that men did not need to be *commanded* to love themselves. We do that naturally. He set up the double command, not a triple command, in order to keep us balanced. But as a result of the stress in moral theology manuals of duties to self, and as a result of the individualistic teaching of saving one's soul, it will be found that quite often students do not include love of neighbor as an essential aspect of their love of God. Christ shows constantly that the development of the self follows from acceptance of the principle of going out of ourselves toward God and neighbor. The double command, properly taught, takes us out of ourselves and

¹⁰ Cf. J. M. Cooper, *Religion Outlines for College* (Washington: Cath. Education Press, 1939), II, 102-109; W. H. Russell, *Christ The Leader* (Milwaukee: Bruce, 1937), pp. 162-f; W. H. Russell, *Jesus the Divine Teacher* (Kennedy: New York, 1944), pp. 161-166; 237-241.

leads to a more balanced personality.¹¹

In the second place it should be remarked that there can be an excess in the matter of introspection in the spiritual life. There can be too much of examination of the self. The more healthful and the better theory of meditation is concentration on Christ. The principle is to look at Him more than at the self. Moreover, one must practice love of neighbor, not merely theorize about it. In religion classes students should be assigned something to do. They learn love of God and of neighbor by co-offering the Mass, by working in the Catholic Students' Mission Crusade, by actually calling on the sick, by cleaning the indecent magazines out of the drug stores. As a result of participating in Catholic Action they learn religion.

By showing how Christ will one day judge us according to the manner in which we treat the least of His brethren, students can be convinced of the obligation of love of neighbor for the sake of proving love of God. But the students need also to be convinced that a better self-development follows when one obeys the double command. They have to be shown how the toning down of their own selfish "drives" and striving instead for the common good for God's sake results in more happiness for them. A soul-terrifying battle often takes place in a student who wants to be generous and who nevertheless sees around him self-centered individuals forging ahead to honors and places of power. He wonders what will happen to him if he refuses to walk the path of the selfishly ambitious.

By rational analysis he can be led to see the havoc wrought by self-centered employers, leaders, parents, children. The specific thesis of the volume by Link, *Return to Religion*, is the experimental vindication of the idea of losing oneself for Christ and securing thereby personality development. But the best method is to examine the character of Christ. He failed; He was buffeted, despised, rejected, yet He did not sour, nor become a cynic, nor lose His evenness of disposition. Pain is indeed not removed from him who would take the double command as his rule, but the pain is eventually swallowed up in joy. "Your joy no one shall take from you." The joy of the Nazarene enters into Him who gives himself fully to the Son of God. Christianity does pay dividends in terms of interior peace and contentment.

¹¹ W. H. Russell, *Jesus The Divine Teacher*, pp. 167-169; 175-179.

THE PSYCHOLOGY OF THE MASS

Very few students realize that participation in the Mass does something to their character. I am referring here only to the acceptance of the *structure* of the Mass as a guiding rule for securing mental balance. The Mass is first a *giving* to God and then a *receiving* from God. It is identical in structure with Our Father. The Eucharist is first an offering, a sacrifice, a glorification of God and then a receiving. The purpose behind all this is gradually to develop us into generous *givers*. It is natural to want to bargain with God, that is, to give Him so much provided that He guarantees us something in return. He does do precisely that, but he who has perfect love of God does not think of the reward.¹² The "psychology" of the Mass is this: The more generous we are in *giving* the Mass to our Father and to our neighbor, the more we give from unselfish love, with no thought of what the return will be, then actually the return is greater. To generous givers God, as it were, opens Himself up more fully in Communion. Our profit in Communion depends much on the motive in the previous offering or sacrifice.

Leaving aside the question of spiritual merit gained from the Mass, it is undoubtedly true that many do not grasp the function of the Mass in developing their characters or dispositions. Teachers generally refer to the "fruits" of the Mass in theological terms. That is well and good, but something more has to be added today. First, may it not be that one reason why people attend Mass grudgingly is that they fail to view God as a loving Father? People easily give to those whom they love. If we first spent time on the dogma of God as a loving Father there might be more willingness to co-offer the Mass. We can show that Christ's motive on Calvary was "that the world may know that I love the Father." Participation in the Mass is visible, public proof of one's interior love. Second, where this motive is at work there comes to the individual a richer development of personality. Students who profess an interest in psychology, in the development of attractive personality traits, should be challenged by the teacher to study all that God had in mind in commanding us to be generous offerers or givers.

We know also that the Eucharist is social. It is not an indi-

¹² Cf. J. M. Cooper, "An Aspect of Perfect Love of God," *Ecclesiastical Review* (Aug. 1946), 101-120.

vidualistic devotion. Yet many people are terribly "alone" at Mass. They do not realize the dignity of the children of God participating in Christ's priesthood; they do not glimpse themselves as members of the mystical body; they do not see that it is the whole Church joining in a community act—the invisible Head together with His members. For mental health they need to thrill to the fact that having offered their homage, praise or atonements or gratitude, the He, the divine Friend and Giver, comes together with the other Persons of the Trinity to dwell in each member, no matter how insignificant he may be in the eyes of the world. He comes to bind all into a unity. One is joyful, happy, steady, poised when he sees himself as a member of Christ's community.

THE "HARD" WAY OUT IS OFTEN BETTER THAN THE EASY WAY

A major factor in mental breakdowns is the habit of flight from reality, a habit that results from previous failures to accustom oneself to the hard facts of life. Psychiatrists have also made us familiar with the term "escapist." Sometimes these adult characteristics can be traced back to childhood situations. The children may never have become psychologically "emancipated" from their parents. They may have been over-protected, or they may have been "rejected" children. In any event they never "matured." Moreover in our sensate civilization we may easily become effete; we may avoid all pain; we may shun disagreeable persons and menial tasks. Whatever be the causes, some of the students present in the religion classes today are sure to be incipient cases for the psychiatrist.

Here is the opportunity for the skilful teacher to picture Him who "steadfastly set his face to go to Jerusalem." Jesus did not sugar-coat religion. He was honest with prospective followers. He first put forth the hard side of religion in order to test the mettle of a disciple. "Take up your cross." "Let the dead bury their dead." "He who thinks more of father or mother is not worthy of me."

He was the challenger, not the harsh leader. Sympathy, mercy, understanding, loyalty were prominent traits in His character. Yet He asked for courageous, wholehearted followers. He Himself imparted strength to those about Him. He was the picture of steadfastness. He who had put His hand to the plough did not turn back. Patiently He trained the apostles to face perse-

cution. "Take courage, I have overcome the world."

The "psychology" behind "take up your cross and follow me" is that one learns gradually how to face reality, how to rely on God and yet at the same time possess the courage to "go it alone." He was the prayerful Christ and at the same time the fearless, confident Christ. When the timid or self-pitying students are exposed to Him the better side of their nature is often aroused. The teacher can explain to them how the practice of taking the "hard" way out of a situation often is better than taking the easy way. Fearful, shy, morbid, and reality-fleeing introverts can be aided in coming out of themselves through contact with Him who walked the earth "with firm and fearless tread."

PRACTICAL WISDOM IN THE BEATITUDES

Finally, we come to the beatitudes. In them the Christocentric teacher has discovered a treasure house for principles of psychological insight into the laws of happiness. Students are often surprised to learn that Christ actually discussed the problem of human happiness on this earth. Many persons are under the impression that this earth is only a vale of tears, that real happiness must be postponed till the next world. Many a religion course fails to analyze for the students the full significance of the beatitudes. The proper meaning of "blessed" is happy. Moreover, Christ places the results of following these laws in the present tense. "Happy are the poor in spirit."

In the beatitudes, and in Christ's teachings generally, happiness is depicted as a result, as a consequence rather than as a goal. For instance, the goal in the first beatitude is detachment; in the second it is self-control. From Christ's own aim we learn that the goal in life is outside the self. We are to seek to be a credit to our Father, to reflect external honor on Him, to do His will. When one accepts that goal, and, for instance, in the first beatitude remains detached from persons, places and things, then, as a result, God can enter the individual and fill him with happiness. Happiness, therefore, is to be thought of as a consequence of adhering to the rules or laws of happiness laid down by the master Teacher in the beatitudes. One becomes a Brother or Sister or priest, not primarily for the purpose of being happy but specifically for the purpose of obeying God's will, of working for Him. The result of forgetting self is happiness.

People make the mistake of placing their own happiness, their own satisfaction *first*. Inevitably they run into that often insoluble problem of the human race—suffering. The paradox in the teaching of the Nazarene is that He taught us how to be happy in the midst of suffering, how to maintain joy through acceptance of the unavoidable pains of life. Was it a coincidence that He reserved till the night of His Passion the startling announcement that “these things I have spoken to you that my joy may be in you”?

The practical, everyday wisdom in the beatitudes is not easily grasped by the students. Consequently the teacher has to show how each beatitude was exemplified in Christ’s own manner of living. The beatitudes are not so much commands as laws. They are statements of what happens to the individual who remains detached, who practices self-control, who accepts unavoidable sufferings or pains or defeats or rebuffs, who cultivates a taste for holiness, etc. The challenge before the teacher is to convince the students that Catholicism works here and now, that it is a happiness-producing religion. The students must be led to see that the beatitudes worked in Christ, and de facto are *working* today in numerous persons.¹²

IN CHRISTOCENTRISM CHRIST GUIDES AND CHALLENGES STUDENT

The art in Christocentrism consists in permitting Christ to do the guiding, the challenging, the mental curing of students. The art consists in avoiding general statements and in using specific texts which illustrate specific traits in Jesus, specific values in His truths. The teacher does not reveal *why* he is showing how divine truth works in an individual. He may speak of the psychological effect of living out the principles enunciated in the Our Father, but he never says: “John, you need this or that.” He aims to let Christ and His truths meet this or that subjective need of the students. But he has the students do the judging, the concluding. He helps students to discover for themselves that to know Christ and to live with Him and in Him in the Church is good for them here and now. Secretly the teacher may know that John needs this or that, but he does not preach at John. Instead he aids John to take a long look at Christ and he deftly lets Christ challenge John to live by this divine outlook.

¹² Cf. W. H. Russell, *Christ The Leader*, 142-153; *Jesus the Divine Teacher*, 247-253; *Chats with Jesus* (Kennedy: New York, 1942), II, 1-49.

The Christian Teaching of Science

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TO RAISE the question, is there such a thing as a Christian way of teaching science, is to raise what is undoubtedly one of the most crucial questions in education today. For, on the one hand, Pope Pius XI tells us, in his encyclical on the *Christian Education of Youth*, that all subjects taught must be permeated with Christianity; and, on the other hand, scientific theorists tell us that of its very nature science is neither Christian nor non-Christian, and that the very attempt to "permeate" it with Christianity is itself unscientific, is being contrary to scientific method to take into account any but purely rational, rather than religious, axioms and hypotheses in dealing with physical matter.

Clearly, then, the Catholic teacher of physical science, unless he sees that he is here facing no true dilemma, but only an apparent one, cannot help asking himself with some uneasiness how he can obey the requirements of educating both Christianly and non-Christianly at the same time. So, too, must a teacher of social science feel concerned over this problem, for, if it cannot be shown how the physical sciences can be taught as permeated with Christianity, he may well begin to question whether the social sciences have any right, if they also are to deserve their names as sciences, to be taught as so permeated. Obversely, if it can be shown that even the physical sciences can be taught Christianly *to their benefit as sciences*, then clearly the social sciences, as being concerned with choices made by the soul possessed of free will, have even more right to be taught Christianly.

Are we faced, then, with a real or a false dilemma here? And is it simply contradictory to speak of the *Christian teaching of physical science*?

That this dilemma is a false one, and that it is not in the least contradictory to speak of the Christian teaching of physical science, this being in truth the ideal way of teaching it—these are facts which become very clear as soon as we examine the suppositions underlying the non-Christian teaching of science

and compare them with those underlying the Christian. It then becomes undeniable that the Christian method subsumes the non-Christian, including it and perfecting it.

BASIC SUPPOSITIONS OF NON-CHRISTIAN METHOD

For the non-Christian method of teaching science is based on the following suppositions:

1. The main reason why a student takes up a given science is to acquire knowledge of it, by means of which knowledge he will be enabled to know and love the truth for its own sake, to become better acquainted with the world about him, to converse about it interestingly and appreciatively, to advance the frontiers of knowledge, and to get ahead in some business or profession.

2. This knowledge, which is first hand and accurate, is concerned with phenomena and the secondary causes of them. A scientist can no more be expected to delve into the ultimate causes of the phenomena with which he has to deal than a timekeeper can be expected to master Aristotle's definition of time. Science is primarily a positivistic and pragmatic business, not a philosophic one; and if scientific results and methods prove incompatible with common sense and philosophy, so much the worse for common sense and philosophy, which, as relativity shows, are not strictly the scientist's concern. Problems raised by these conflicts are outside his field; and it is very dangerous for a scientist to go outside his field.

3. Moreover, even if the scientist could legitimately spend time on such problems, the teacher of science could not: the time allotted to him is too precious for anything like that. For practical reasons, it is necessary, if the student is to be equipped with a well-rounded knowledge of a given science, that he be enabled to cover the ground of that science in a relatively short time: one year being given to the fundamentals of the science as a whole and about one year to each of several courses in the fundamentals of this or that special division of the science. Consequently, there is time only for the studying (or should one say the memorizing) of the contents of lectures and textbooks and the gaining of some familiarity with the discoveries mentioned in these through the following out of instruction sheets and the suggestions of laboratory manuals, in such a way as

to re-stage and observe certain classic experiments. The student is to be tested mainly by his ability to state the facts and principles of the science in written examinations and by the amount, accuracy, and neatness of his work in the laboratory.

4. Naturally, no course in science can be entirely free of digressions, which will be of three kinds: that of showing the student the practical application in this or that business or profession of the more important subject matter of the course; that of pointing out occasionally the connection of a particular doctrine with some doctrine in a closely allied field; and that of warning the student against misunderstanding the moral or religious implications of a doctrine: showing him, for instance, that this or that doctrine does not lend support, as at first it seems to do, to this or that popular theory (like that of birth control or of evolution); that it was perfectly possible for Pasteur and others to be great scientists and good Catholics; that, from a strictly scientific point of view, Galileo was presumptuous; and so on. These digressions are to be indulged in sparingly, however, for two very good reasons: a science course is, after all, a course in science; and there is always so much to be mastered that there is limited time for extras.

These, then, are the suppositions in accordance with which a great many science courses are being conducted today; to many, perhaps to most, teachers they seem, in fact, to be the only legitimate suppositions.

BASIC SUPPOSITIONS OF CHRISTIAN METHOD

There is, however, another way of teaching science, a way based on the following suppositions:

1. The main reason why any student takes up any subject, even a subject like physics, is to learn to know God, to love Him, and to serve Him, wholeheartedly, and to know, love, and serve his neighbor for love of God—the ability to do these things being increased through the acquisition of wisdom, knowledge, and skill.

The student is to acquire wisdom, knowledge, and skill (or know how to acquire it) so as not only to become well acquainted with the world about him, but also to deepen his knowledge of the whole cosmos (earth, hell, purgatory, and heaven) and of its Creator as His nature is indicated by His

handiwork. It may be granted that he is to acquire knowledge for its own sake,* but he is to acquire it also and principally for the sake of the gifts of the Holy Ghost to which it is ancillary (wisdom, understanding, knowledge, counsel, etc.) and for the fruits it enables him to produce (charity, joy, peace, patience, etc.). His training is to enable him to serve God and mankind effectively through leading a truly expert life, a life of professional excellence, no matter what his work may turn out to be. Naturally, it will enable him to converse interestingly and appreciatively; but, more than that, it will enable him to meditate, contemplate, and pray far better than he could otherwise.

2. The knowledge to be acquired in a science course is primarily know-how: the student is to be trained first of all as an apprentice-scientist. Through hard, self-reliant practice, he is to learn how to observe, classify, hypothesize, experiment, measure, define, formulate, discern implications and invent applications, all in accordance with the principles common to scientific methods and peculiar to the method of the particular science. He is to learn to do these things, as far as possible, on his own, his memory being considered secondary to his cogitative sense, or, as Newman would put it, to his "illative sense." He is thus to acquire a fixed habit of using scientific methods in discovering and applying truths, wherever such methods are valid.

The information which the student acquires in a science course is to be presented to him simply as all the truth about the reality with which he is dealing that has thus far been arrived at by men studying a limited aspect of that reality by a method which is a refinement on that of common sense.

And although it is dangerous for a scientist, as a scientist, to go outside his field, if doing so means applying the methods of one field illegitimately to the data of another, it is dangerous for a teacher of science *not* to go outside his field and correlate

* I say it *may* be granted, because philosophically and theologically there is, it seems to me, some question as to whether we can really "love the truth for its own sake" as these words are generally understood. For, when we speak of "the truth" in this way, we mean either the Truth—that is, God as knowable—or the truth as a transcendental. In either case, we love it for its splendor; and unless I am mistaken, the splendor of truth is beauty; so that here we are, in fact, loving beauty, or loving truth for the sake of beauty. Moreover, the question may also be raised whether, in loving any one of the beauties of creatures, we are not really loving, however unconsciously, the Beauty of the Creator.

it with other fields. For example: the student who has a clear notion of chemical substance can for that very reason be more easily taught the nature of personality than can the student who does not; and the teacher who fails to correlate such notions through fear of going outside his field is a poor teacher.

3. Above all, no teacher of science, or of anything else for that matter, can rightly permit a student to feel that Truth is not one: that common sense truth about matter is one thing, whereas scientific truth about matter is another and essentially different thing; that poetic truth is different from either as is philosophic; and that religious truth has little or nothing to do with any of them. These truths do, of course, differ; and knowing all of them about any one thing is not knowing *the* Truth about it as God knows it; but even to give the faintest sanction to the student's feeling that they are radically different and irreconcilable is, in effect, diabolical. Even at the cost, therefore, of not covering all the minutiae of a science, the teacher should always be willing to take time for helping the student to unify his knowledge and to transform it into wisdom.

Moreover, since one of the primary objectives of a science course is the development of scientific skills, a course should be considered a success as a liberal arts course when it has developed these, whether the student has "covered the ground" or not—although there is little reason to suppose that the student who has acquired these skills will not also have acquired as much factual knowledge as the student who goes in for memorizing. Properly, then, a scientific student is to be tested on his ability to observe, classify, experiment, and so on. If, during the last six weeks of the course, he shows that he can do these things well, he is to be considered a good student.

4. Moreover, since the primary general object of the course is to enable the student to acquire as much wisdom as possible—that is, to increase his ability to appreciate ultimate truths and act in accordance with them habitually, so as to live as God wills him to—it is not to be considered in any sense a digression when he is shown the philosophic and religious implication of every truth he masters: when he is shown, for instance, how chemistry bears out the Aristotelian notion of substance and affords us an analogy for the Hypostatic Union; how mathematics gives us some hint to the virtual simplicity

of God; how biology enables us to appreciate the fallacies of individualism or the beauty of the Mystical Body of Christ; how psychology enables us, under the guidance of St. Augustine, to acquire a better analogical apprehension of the Trinity; and so on. The student is to be shown how the methods of interpreting a text can also be applied to creation, the Book of God; how a Bonaventure would deal with scientific truth, not merely for its literal, but also for its allegorical, moral, and anagogical significances. The student is, in fact, to be shown the most charitable use, in contemplation as well as in action, to which he can put his knowledge.

These "digressions" should not, of course, be fulsome: they must be proportioned to both the student's need of them and to the truths on which they are based. A course in biology, for example, is not to be made a course in the biological facts of interest to theologians or philosophers only; but neither is it to be made a course in which the impression is given that biology and theology have little or nothing to do with each other. If a pound of theology to a tenth of an ounce of physics is disproportionate, so is a pound of physics to a tenth of an ounce of theology: neither of these is the recipe for the proper nourishing of the young scientist as "the whole man."

If, then, the first of the methods here described is the typically non-Catholic and the second is the fully Catholic, it is clear, I think, that the dilemma raised by the question, "How can the teacher of science meet the requirements of educating both Christianly and non-Christianly at the same time," is not a true one. It is no more a true dilemma than is the question, "How can a man eat as an animal and as a human being at once." For, in both cases, the higher form of action subsumes the lower; and the teaching of the Truth completes the teaching of truths, as Grace completes nature.

Men show their character in nothing more clearly than by what they think laughable.—*Goethe*.

Talk is one of man's privileges, and with a little care it may be one of his blessings. The successful conversationalist is not the man who does not think stupid things, but the man who does not say the stupid things he thinks.—*Connolly*.

Unity vs. Chaos

MARY E. FITZPATRICK

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UNITY—that is one of the foremost words today in the newspapers and on the radio: UN, UNESCO, UNRRA, USSR. That unity should be such a prominent word in our chaotic present is sadly ironic. At the most, the title suggests an ideal and not an accomplishment. Too frequently it denotes only a unity imposed from without and by force. Yet its very repetition reminds us how crucial is our need for unity. And amidst the confusion wrought in the social world—though God's great quiet heavens move on, harmonious and undisturbed—men look to the educated for assistance in re-ordering a disunited world.

In every era some voices ring out strong and clear, declaring again education's importance in human society. The educated man answers things this way: All is unified—with the unity of gravity, of a mental center, of a connected view. But the world, the world in which men live, is this way: chaotic.

KNOWLEDGE HAS A MENTAL CENTER—GOD

The nineteenth voice heard most distinctly was that of Newman. His personality was noble and persuasive; he expressed himself in a style of unsurpassed skill and delicacy in such works as the well-known *Apologia Pro Vita Sua*, *Dream of Gerontius*, and *Idea of a University*. In a key chapter of the *Idea of a University*, Cardinal Newman made vivid his idea of education by using a figure of speech, the figure of gravity: all of our knowledge pivots around a mental center; that center is God.

But man is a free agent, and he can make this world—this social world—unified after God's unity or he can make it chaotic. Recent popes have recognized that educated minds can grasp this unity; they have further urged that the educated help to impose it on the social world.

An investigation of the pronouncements of Pope Pius XI and Pope Pius XII reveals that, besides the encyclical on the "Christian Education of Youth" entirely concerning education, they

have discussed the problem some fifty-two times and always in relation to a vital human issue.

The concern of Newman was this: that the educated mind sees things as a unity, that is, in their relation to God. The popes are directly concerned with the unity of human society, with preserving it from chaos. They look to education to strengthen that unity. This is echoed and re-echoed in their words, in their messages to the world.

NEWMAN'S IDEA OF THE EDUCATED MIND

Newman thus describes the educated mind:

It is not the mere addition to our knowledge that is the illumination; but the locomotion, the movement onward, of that *mental center*, to which both what we know, and what we are learning, the accumulating mass of our acquirements, *gravitates*. And therefore a truly great intellect . . . is one which takes a *connected view* of old and new, past and present, far and near, and which has an insight into the *influence* of all these one on another; without which there is *no whole*, and *no center*. It possesses the knowledge, not only of things, but also of their mutual and true *relations*.

By mental center, Newman means God. One who knows that God is the center of everything can acquire a connected view and see the influence of one thing upon another. There is unity. If one does not know that God is the center of all things and everything is in relation to Him, there is no whole or center in one's knowledge; consequently, his views are not unified but confused—Chaotic.

PAPAL VIEWS REGARDING UNITY OF SOCIETY

This same figure of gravity, of mutual influence and relation, is used by the popes to make clear their ideal of the unity of society.

In "The Church—Foundation of Society" Pope Pius XII said: "The two master columns of society (family and state), as they *lost their center of gravity*, have, alas, also been *torn from their base*." When the family and the state do not center around God, they are without order—chaotic.

Again in the same encyclical Pope Pius XII stated: "This man the Church forms and educates because he alone . . . is . . . the beginning and the end of life in human society, thus

also the *principle of its equilibrium.*" The Holy Father thus makes clear that the Church educates her members with this end in view: that they contribute to keeping society in balance, that is, in relation to God. He further makes clear man's dignity and importance, in contradiction to those who make the state the "beginning and end of society."

In his document, "Catholic Action," Pope Pius XI said that he earnestly desires that the education and the Christian formation of youth be left in the hands of the Church "because it does not come from human desire or design, or from human ideas, changeable in different times and places and circumstances, but from the divine and inviolable *disposition.*" It is God's "*disposition,*" setting in order, that demands that Christian youth be formed and educated by the Church. When this "*disposition*" or order is not preserved, chaos follows.

In fact, only Catholic education gives a completely unified view; its principles remain unchanged. "To hand over moral teaching to subjective human opinions that change with the trend of the time," said Pope Pius XI in his encyclical, "To Germany," "instead of anchoring it to the holy will of the Eternal God and to His commandments, is to open wide the door to the forces of *destruction.*" To sever God from humanity results in destruction or chaos. Catholic education, an education not built on subjective human opinion, is alone adequate to meet the present crisis. It is the necessity for an education that is itself stable that the Pope insists on here. The educated must have a stable view of life if they are to save the world from chaos.

CATHOLIC EDUCATION PREPARES SOLID FOUNDATION FOR CIVIL SOCIETY

Catholic education is not "otherworldly" but deeply integrated with Christian society. Pope Pius XII in "The Church—Foundation of Society" has said:

Has not the Church, through intimate *spiritual attraction*, contributed . . . toward laying a solid foundation for civil society? Accordingly she is careful in every way to *join* the religious life to national customs. . . . *Shipwreck* of so many souls justifies, alas, this maternal apprehension of the Church.

She unifies society by spiritual oneness, not interfering with national customs but bringing them together. "Shipwreck," and destruction of people is exemplified in Communism. It is a false unity, held together by force, not by internal influence.

In "Darkness Over the Earth" Pope Pius XII made this statement:

The re-education, the *remolding* of the human race, if it is to produce the effects expected of it, must be *informed* first and foremost by a religious *inspiration*. It must spring from the doctrine of a divine Redeemer, as its only possible *fountain source*.

Here the Pope explicitly states the relation between re-educating society and remolding it. In this remolding, shaping again, society must be put into a form, given a nature, or unified again by religious inspiration, God's breath in it. He is the source and the principle—center of gravity, as Newman puts it.

SOCIETY UNIFIED BY RELIGIOUS INSPIRATION

In these quotations of Newman, Pope Pius XI, and Pope Pius XII it is evident that God is the center of all things and the cause of their mutual relation. He is the Power to restore unity and destroy chaos. It is this view Catholic education aims to impart.

We do well to consider together Newman's view of education and the Pope's view of action. Pope Pius XII in "Atheistic Communism" urges that intellectual culture be made effective for the unifying of society. When this program is carried out, "Unity" will be no longer a mockery but a reality.

Therefore it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture . . . their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfillment of their manifold social duties. Thus they will oppose that *incoherence and discontinuity* in *Christian life* which We have many times lamented.

The Catholic University Research Abstracts*

Democracy in the Light of Four Current Educational Philosophies

By REVEREND PATRICK JOSEPH ROCHE, Ph.D.

The American school is committed to a program of education for democracy, considered not only as a governmental technique, but as a form of social living. As such, democracy must be based on certain philosophical principles regarding the nature of man, of society, and of the relations between the two. What these principles are, and what support is offered them by four educational philosophies current in the schools of America, is the subject of this study.

The four current educational philosophies examined with reference to the support which they offer to these principles of democracy are: Pragmatism, as expounded in the writings of John Dewey; Idealism, as formulated in the writings of Herman Harrell Horne; New Realism, as found in the writings of Frederick S. Breed; and, the Catholic Educational Philosophy.

The four philosophies show considerable divergence in their positions with regard to the origin, nature, and end of man; the nature and end of society; and the basis of freedom, authority, rights, and duties. Both Dewey's Pragmatism and Breed's New Realism are found to be inadequate supports for the principles of democracy. Horne's Idealism offers substantial, though incomplete, support. Catholic Educational Philosophy alone furnishes a complete, logical, and consistent foundation for the principles of human nature and social living embraced in the concept of democracy.

Preparation of Teachers for Catholic Rural Schools

By SISTER M. ALOYSIUS CRAWFORD, Ph.D.

This study is concerned with one of the most important problems confronting Catholic education today—the training of

* A limited number of these published doctoral dissertations is on hand in the office of The Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D. C.

teachers to meet the demands of modern educational needs in rural districts. Teaching in the schools of rural America has never attained the standards of teaching in the schools of urban America. Educators agree that poor teaching is the result of inadequately prepared teachers. Therefore, two questions arise for solution: What have we done thus far to qualify our rural teachers for the type of teaching expected of them? What are the proper qualifications for teaching in the rural schools?

An exhaustive study was made pertinent to the problem including practices and trends in both Catholic institutions and in State Teachers Colleges and Normal Schools. An effort was made to suggest ways and means of arriving at a possible solution. A sound philosophy of rural life was emphasized as one of the most important factors in the training of rural teachers.

A Study of Interest Trends of Secondary School and College Women

By SISTER ANNE MARY CAWLEY, O.S.B., Ph.D.

This attempt to gauge the value of interest as a force in human personality that is valuable for happy vocational adjustment, and its possible utilization by vocational counsellors, is based on expressed interests and on the results of the Strong Vocational Interest Blank for Women. The Blank, together with the Bernreuter Personality Inventory, was administered to 205 young women in the eleventh, thirteenth, and fifteenth grades. Data on intelligence and achievement test results were obtained from school files. Two years later, the Blank was again circulated among the original subjects. After eliminations for failure to reply on recheck and for inadequate response, there were available 143 cases for test-retest data. Relations between interest and intelligence, and masculinity-femininity were expressed in correlation coefficients; between interest and the Bernreuter traits, and school grades, in percentages. Interest changes in regard to personality traits were expressed in critical ratios.

There is a steady trend in expressed interests toward a general adoption of housewife as a life career; professional or business occupation is a salutary time-filler, a temporary duty to country and fellowman. Measured interests show a heavy leaning to-

ward the personal relations area, in which housewife is classified. Trends are toward those calling which have to do with service to humanity. This may be a result of the social philosophy of Catholic educational institutions. Development and stability of interest seem to be related to certain personality traits. Traits themselves are modified by maturity and education, the trend being toward femininity and extroversion.

The Relation of the Time-Interval and Intelligence to Reminiscence

By SISTER MARY TERESA FRANCIS McDADE, B.V.M., Ph.D.

The purpose of the investigation was to determine the relation of the time-interval to reminiscence and the relation of the intelligence of the pupils to the amount reminisced. Elementary school children in grades three to eight inclusive in ten parochial schools were formed into two mental age groups: one averaging 9.5 years, the other 12.5 years. The children observed either a picture-card or a word-card for a period of thirty seconds. An immediate recall test was used. This basal test was compared with the unexpected recall test given at several intervals to the different groups of subjects. Five intervals were used: one, two, three, four, and five days.

Reminiscence was measured in each mental-age group by percentage of retention, percentage of subjects reminiscing, and the mean number of items reminisced. Maximum reminiscence was found at the one-day interval by all measures. The older mental-age group reminisced a slightly larger amount than the younger mental-age group. No relationship was found to exist between brightness and reminiscence. By every measure, there was a slightly larger amount reminisced with pictured material than with the verbal material.

Elementary School Notes

Workshop for Elementary School Librarians

A work conference for elementary school librarians will be conducted by the Library Science Department of the Catholic University of America on the campus of the University in Washington, D. C., from August 18th to the 28th. This conference aims primarily to prepare teachers, principals, and elementary school librarians who have had no previous training to better execute the plans of the superintendents of Catholic schools, especially in the Baltimore-Washington-Richmond areas, to organize a central library in every elementary school.

Lectures and demonstrations on library administration, book selection, cataloging and classification, the binding and care of books, story-telling, and children's poetry will form the program offered during these days. In general, the mornings will be devoted to instruction, and the afternoons to occasional lectures, to demonstrations, and to visits to elementary school libraries.

The roster of speakers and consultants at this conference will include Dr. Helen Butler of Marywood School of Librarianship, Scranton; Sister Joan Marie, D. C., of Seton High School, Baltimore; Helen M. Clark of the State Department of Education, Maryland; Dr. Ferdinand Zach of the Catholic University Book Bindery; Salome Betts of Enoch Pratt Library, Baltimore, and the Staff of the School and Children's Department of the Washington Public Library.

Since the number of participants in the work conference will be limited, registrations will close on June 15th. Further information may be had by contacting Dr. Roy J. Deferrari of the Catholic University, Director of the Work Conference, or the Associate Directors, Reverend J. J. Kortendick and Sister Fides, S.S.N.D., of the Library Science Department of the Catholic University, Washington, D. C.

Religious Book Week

"Religious Book Week," scheduled for May 4-11th by the directors of the project, Ellen O'Gorman Duffy, is the fifth annual observance sponsored by the National Conference of

Christians and Jews. A thirty-six page pamphlet, entitled "The Religious Book List," suggesting readings for adults and children of all creeds—Catholic, Jewish, Protestant, and Goodwill—can be secured for the asking from the Conference at 381 Fourth Avenue, New York City 16.

Book Week

The Children's Book Council announces that "Children's Book Week" of 1947 will be celebrated during the third week of November in order to avoid conflict with American Education Week which is observed during the second week of November.

Science Workshop

In cooperation with the United States Office of Education, Stanford University, California, will conduct a conference workshop in elementary-school science on its campus from July 7th to the 12th.

There is no fee attached to attendance at this workshop. Teachers, supervisors, principals, and anyone interested in the project may avail themselves of this opportunity to discuss such problems as: curriculum construction, program-planning, the organization of teaching units, the selection of activities, the evaluation of outcomes of learning in science, and similar problems.

The morning sessions of the workshop will consist chiefly of lectures while the afternoon hours will be spent in group discussions and in work on individual problems. Opportunities will also be provided for participants to examine and to use experimental apparatus suitable for the teaching of elementary-school science.

Juvenile Book List

"A Selected List of Juvenile Books for Parochial School Libraries," compiled by Sister Mary Joseph, S.L., of Webster Groves, Missouri, was published in the March 1947 issue of the *Journal of Religious Instruction*. The title of each book is accompanied by a brief description of its contents, the grade levels at which the book is appropriate, and the name of the publishing company from which it can be purchased. To fa-

cilitate easy reference, the list is subdivided into more than 100 classifications. According to the author, the list will be supplemented from time to time with the latest publications.

Special Service to Directors of Elementary Education

The United States Office of Education has inaugurated a special "packet service" to State Directors of Elementary Education. Each packet contains information released by State Departments of Education, professional organizations, and the U. S. Office of Education in the form of bulletins, leaflets and other materials related to elementary school problems.

One can glean the nature of the contents of these packets from an enumeration of the items constituting the last one released which included curricular materials pertinent to the teaching of reading, to teaching films, to air-age information, to safety, to fire protection, and to intergroup education. These packets can be secured from State Departments of Education.

Liturgical Music Conference

A two-day Liturgical Musical Conference was held in Washington, D. C., on March 19th and 20th, under the direction of the Music Department of the Catholic Sisters College of the Catholic University. Virtually every state in the Union was represented at this gathering.

The opening Solemn High Mass, as well as the evening Vespers, were sung in the Shrine of the Immaculate Conception by an a cappella choir comprised of clerics from fifteen different religious communities affiliated with the University.

Deceased promoters of liturgical music were remembered in a Mass of Requien sung for them by a group of children from the schools of Baltimore and Washington, D. C.

More than 800 children from these parochial schools (Grades 1 to 8 inclusive), participated in a song festival under the direction of Jerome T. Murphy, Diocesan Supervisor of Music in Buffalo. Included in the vast audience on this occasion was Mrs. Justine B. Ward who, together with the late Rev. Dr. Thomas Shields of the Catholic University, inaugurated the Ward Method of teaching music in the 1920's.

Among the other informational and valuable activities of the

conference were the talks by Rt. Rev. Msgr. S. J. Holbel, Superintendent of the Buffalo Parochial Schools, and by Rev. J. Selner, Director of St. Mary's Seminary Choir, Baltimore; the panel discussions by priests and sisters of various communities; a demonstration of Gregorian Chant by the Sister's Choir under the direction of Sister Mary Agnesine, S.S.N.D.; and vocal selections by the Sixth Year Ward class of the Catholic Sisters College.

Workbook for Faith and Freedom Readers

The workbook to accompany *These Are Our People*, the fifth book in the series of *Faith and Freedom Readers*, Ginn and Company, was published in March 1947. The primary purpose of this workbook is to provide numerous and varied exercises designed to expedite the further development and the maintenance of the basic skills in reading.

New Project in Recording

A new organization known as The Catholic Children's Record Club commenced operations on a nation-wide scale in April 1947. The basic purpose of this club is to offer through the medium of recordings an effective way of teaching Catholic children basic prayers, hymns, and Bible stories.

According to the producers, before each recording is made, the manuscript is submitted to prominent Catholic churchmen for check on technical accuracy and sound Catholic doctrine.

"The Story of Jesus," which has received full ecclesiastical approbation, is the first production of this organization. It consists of twelve non-breakable discs each of which is a modern, dramatized-with-music version of the principal phases in the chronology of the life of Christ. On the reverse side of each episode are recorded correlated prayers and hymns.

The April release, initiating the series, is a dramatized presentation of "The Nativity" with original musical background. On the other side of the record, a novel prayer-teaching idea is inaugurated with the first two principal Catholic prayers, "The Sign of the Cross," and the "Our Father."

Editions, besides those in English, are being prepared in Spanish, Italian, Polish, Gaelic, French, Portuguese and other languages for domestic distribution and exportation. Write to

The Catholic Children's Record Club, 20 East 53rd Street, New York City 22, for further information.

Prize Winners

The List of Newberry-Caldecott winners is now available in bookmark form. These may be secured from the Children's Book Council, West 45th Street, New York City 19, at 50¢ for 100 copies.

Sight and Sound in Elementary Education

PUPIL-MADE GLOBES

Teachers and students interested in constructing globes can secure detailed information on the making of globes by writing to Air-Age Research, 100 East 42nd Street, New York City 17, for a copy of PUPILS BUILD THEIR OWN GLOBES. The price is 25¢.

NEW FILMSTRIPS ON PRIMARY-GRADE LITERATURE

The release of the first twelve titles in a new series of primary grade filmstrips in full rich color was announced in March by The Young America Films, Inc.

These filmstrips cover familiar stories recommended for supplementary reading by children at the lower elementary school level. Each strip consists of approximately fifty frames done in full color art work by leading illustrators of children's literature, with accompanying text printed on each frame. Special attention has been given to vocabulary level, phrasing, and the selection of type face so as to make the filmstrips usable in the primary-grade reading program.

The titles now ready are:

Set No. 1: HANSEL AND GRETEL, THE LION AND THE MOUSE, THE LITTLE RED HEN, THE CAT WHO LOST HIS TAIL, LITTLE BLACK SAMBO, and RUMPELTILTSKIN.

Set No. 2: CINDERELLA, THE THREE BEARS, THE THREE LITTLE PIGS, THE BOY WHO WENT TO THE NORTH WIND, THE FOUR MUSICIANS, and THE DOG AND THE CAT.

The filmstrips are priced at \$30.00 per set of six, or \$6.00 for individual titles. For further information, address Young America Films, Inc., 18 East 41st Street, New York City 17.

NEW FILMSTRIP CATALOG

A new and condensed catalog of over 100 different 16mm sound motion pictures has been published by Coronet Instructional Films. The catalog lists and describes nearly 107 subjects which are available at present as well as several which are scheduled for release in early summer.

One of the most helpful features of the new catalog is the complete information concerning each subject—the grade levels for which each film is especially suitable, a description of the film, its purpose, its range of use, its price in black and white, or color, and the availability of prints. Coronet Instructional Films, 65 East South Water Street, Chicago 1, will furnish this catalog without charge to all who may request it.

TEXTBOOKS SUPPLEMENTED BY FILMS

The McGraw-Hill Book Company is planning to release within the near future twenty-seven sound pictures and a like number of silent filmstrips to correlate with the McGraw-Hill textbooks. The films will be sold under the name of the McGraw-Hill Text-Films and are being produced by Audio Productions, Caravel Films, and the Pathescope of America.

* * *

Copies of a hymn in honor of St. Therese by Leo D. Keller can be had for the asking at The Miniature Music Company, 866 Dewey Street, Rochester, New York.

* * *

A large poster entitled "Races of Mankind," showing, in cartoon form, facts concerning the world's people, can be obtained by writing to Anti-Defamation League, 212 Fifth Avenue, New York City 10.

Reading fathers the jewels of knowledge. Study cuts and polishes them and places them in their setting. Reading surveys fields. Study cultivates them. Reading scans the mountainside and discovers the vein. Study digs out and refines the gold.
—*Sister M. Cecilia.*

Education should prejudice us in favor of authors who are wise, and there have not been many wise men.

News from the Field

Catholic University Activities

Registration of freshmen in the College of Arts and Sciences and the School of Engineering and Architecture of The Catholic University of America for the academic year 1947-48 opening next September was closed March 7th, Rt. Rev. Msgr. P. J. McCormick, rector of the University, has announced. Upwards of 1,200 applications for admission next fall have been processed by Miss Catherine Rich, registrar of the University. The facilities of the College and Engineering-Architecture school can not be expanded to care for a greater number of young men and women seeking undergraduate work.

Applications for admission to all other schools of the university and for graduate work are still being received. Expansion of class rooms and laboratories will be made before the fall term begins so that a total enrollment of 4,200 can be accommodated. The registration books for advanced work closes on October 4th, though classes are to be resumed in all schools on September 29th.

Meanwhile arrangements are being made to open the summer session at the University on June 30th to continue to August 9th. Registration begins on June 25th. In addition to the regular academic work which will be offered at the summer session, new courses in geography and comparative philology will be added. The Preachers Institute and the Catholic Social Studies Institute will continue as heretofore. A Journalism Institute for high school students, a radio writers workshop, and the National Catholic Action Institute of the Confraternity of Christian Doctrine will also be conducted. All these institutes will run concurrently with the summer session from June 30th to August 9th.

Two new activities to operate from June 13th to June 24th will be a workshop on philosophy of Catholic higher education and a workshop on administration of Catholic secondary schools. These two workshops will attract teachers and advanced students who desire to get a first-hand knowledge of practical educational techniques.

Pax Romana Appeal to U. S. Students Brought Here by Cardinal Von Preysing

An appeal to Catholic student groups of the United States to aid in filling "the spiritual and intellectual vacuum" created by

the nazi regime among German students was one of the messages brought to this country by His Eminence Konrad Cardinal von Preysing, Bishop of Berlin, during his visit here.

The appeal was in the form of a letter and report addressed to the Cardinal by Abbe Joseph Schneuwly, general secretary of Pax Romana, the International Secretariat of the Federation of Catholic College Students, who requested the Cardinal to bring the contents of the report to the attention of Catholic leaders in this country.

Since the rise of Hitler, the report states, "German intellectual youth has been isolated from western Christian thought and from the intellectual life of other countries, a fact which inevitably involves considerable dangers for the cultural life, not only of Germany but of all Europe." It adds: "Nothing would be more dangerous than to maintain the spiritual and intellectual vacuum which Hitler began to create in the center of Europe."

Posing the question of what American students can do to fill the vacuum, the Abbe makes the following proposals: the initiation of correspondence between U. S. and German students; an exchange of articles between student publications in the two countries, and the attendance of U. S. students, if possible, at student conferences and study weeks in Germany.

The report likewise details some of the severe hardships that German students must undergo today. Universities, libraries, scientific laboratories, student residence halls, recreational facilities have been partially and often completely destroyed, the report points out, adding that to overcome these handicaps the students have initiated a number of "self-help" projects, such as cooperative restaurants and hotels.

One Catholic student group at Tuebingen University in the French zone, the report narrates, supports its cooperative kitchen through the organization of glee clubs, traveling minstrels and theatrical companies which stage performances in the rural districts. The price of admission is a potato, a carrot or a bit of cheese, the report asserts, and it is a case of selling culture for food in order that the students might have food for culture.

Some of the necessities for which the German students look to America, according to the report, are: engineering and drawing utensils; books, periodicals and papers for reading rooms;

electric light bulbs, for lack of which many students cannot study in the evenings; clothing and bedding, and kitchen utensils.

National Conference for Youth Leaders

A National Conference on Catholic Youth Work, the first post-war countrywide meeting for clerical and lay leaders of all types of youth programs sponsored or approved by the Church, will be held in Cleveland from May 19 to 21, Archbishop Richard J. Cushing of Boston, Episcopal Chairman of the Youth Department, National Catholic Welfare Conference, has announced.

The Rev. James O'Brien, director of the Catholic Youth Organization of the Cleveland diocese, will be general chairman of the conference, to which Bishop Edward F. Hoban of Cleveland will be host.

In issuing the call to the Conference, Archbishop Cushing stated: "I believe the opportune time has come to call together the leading workers in every national, diocesan and local program engaged in the Apostolate of Youth. The years of war have passed—an era of some peace is with us. Youth programs and organizations outside of and within the Church are resuming their normal role in American life."

"As we enter a new era of increased activity in the extension and perfection of our Youth Apostolate," he continued, "the leaders of approved Catholic youth groups and programs then should gather together to define more clearly the common goals, to exchange helpful experiences and to achieve a necessary degree of cooperation and unity in the diversity of their services."

The agenda for the meeting, being prepared with the help of a poll of youth leaders in many fields, will include discussions of religious, educational and cultural objectives in youth work, social problems, coordination between central and local programs, leadership training, use of non-sectarian programs, vocational activities, etc.

"Look at Record," Priest Tells Educator Charging Church Blocks School Aid

To those who say that the Church's action in supporting only legislation which will aid parochial schools is holding up the

whole Federal aid to education program, Msgr. Frederick G. Hochwalt, director of the Education Department, National Catholic Welfare Conference, suggested that they "look at the record."

"The record is to the contrary," Monsignor Hochwalt stated in an interview with an N.C.W.C. News Service reporter. "In the last session Congress passed a school lunch bill for children in both public and parochial schools. It failed to take final action on a Federal aid bill for public schools only. I assume that this sound precedent will be followed by the present Congress."

Monsignor Hochwalt's statement was made following a stormy session at the 73rd annual convention of the American Association of School Administrators in which Dr. John L. Childs of Teachers College, Columbia University, steered a panel discussion on "Spiritual Values in Education" into a controversy over the participation of sectarian schools in Federal aid programs.

Dr. Childs declared that Catholic Church leaders had adopted a position in which they were ready, in case their demands were not met, to "unite with reactionary and financially selfish groups to block Federal support for the public schools," and intimated that the "second system" of Catholic parochial schools was endangering public schools and was therefore harmful to American democracy.

Monsignor Hochwalt had already delivered his scheduled talk in the panel discussion, but amidst the surprise and confused argument which followed Dr. Child's remarks he was given the floor to answer the charges. The N.C.W.C. official, however, told the gathering of 1,000 educators: "I came here today to talk on spiritual values in education. May I suggest that we go on with spiritual values?"

Questioned after the meeting by N.C.W.C. News Service on whether he thought there was any basis for Dr. Child's accusation that the Catholic Church is blocking Federal aid, Monsignor Hochwalt declared:

"Of course not. We favor Federal aid and our department testified to this effect on two occasions before the Senate Committee on Education and Labor in the 79th Congress. I favor Federal aid for those states which lack sufficient resources to give their children the advantages of a good education. I

think that these funds should be available for children in both public and nonpublic schools."

In this connection he made his observation that "a look at the record" would show that the measures passed by the last Congress concerning education, such as the school lunch act, the GI act, the Mead surplus property act, the Lanham act, provided aid to both public and private schools, whereas the Thomas-Hill-Taft Bill, which would have restricted aid to public schools only, was not approved by the national legislators.

Msgr. Hochwalt referred to Dr. Child's expressed fear that a grant of aid to the parochial schools would weaken the public school system, and replied by saying: "There is no reason to believe that because of this limited assistance to nonpublic schools the public schools will diminish. On the contrary, a strong complementary system of education should prove the greatest incentive to public education."

However, he criticized the attitude of public school leaders on Federal aid, declaring: "I believe that the public school profession is opposed to Federal aid if any of it will go to parochial schools. This appears to be a very negative and obstructionist attitude."

Dr. Childs, in the discussion following his speech, had quoted to Monsignor Hochwalt an editorial from *The Commonweal*, the Catholic periodical, advising Catholics to support the Taft Bill, which effectively eliminates parochial schools from Federal aid, and had asked the N.C.W.C. Education Department head to comment on the editorial. Monsignor Hochwalt declined at that time, but in his interview he stated:

"Religious magazines not only express sentiments of religious groups, but sometimes search for reactions to new proposals. It is quite legitimate to raise questions in the area of Federal aid to education, in order that from debate may come enlightenment. However, I believe the position I defend represents the majority opinion of Catholic parents."

School Expansion Plans

The building committee of St. Benedict's College, Atchison, Kans., has approved a plan for expansion and the college is seeking a \$1,000,000 centennial fund to help finance it. A new residence hall is the first of four buildings scheduled in the pro-

gram. The others are a library, a science hall and an Abbey church.

* * *

With the purchase of several army buildings from the War Assets Administration, the Holy Rosary Institute, Lafayette, La., will receive 150 Negro boys for training. The Sisters of the Holy Family staff the coeducational vocational training school.

* * *

Plans for a Germ Free Life Research laboratory at the University of Notre Dame, to be directed by Prof. James A. Reyniers, noted bacteriologist, have been announced by the Rev. John J. Cavanaugh, C.S.C., president of Notre Dame University. Work on the building has been started.

The primary object of the laboratory will be the breeding of germ-free animals for use in the study of medical problems. Among the results sought are data on disease immunization and resistance and analysis of the nature of various diseases through study of single bacteria cells of each disease.

* * *

The Loras College Memorial Expansion Fund has already received \$812,478.48, or 80 per cent of the \$1,016,576.26 pledged, according to a report issued by Archbishop Henry P. Rohrman of Dubuque. The campaign, conducted late in 1945, was to secure funds to build a new college chapel, a memorial library and an administrative building, as well as for making necessary building repairs.

* * *

Plans for the construction of a new building that will contain five large lecture rooms and 34 faculty offices, have been announced by the Rev. Thomas J. Shields, S.J., president of Loyola University of the South.

Death of Three Prominent Catholic Educators

Bishop Thomas H. McLaughlin, first Bishop of the Paterson diocese and president of Seton Hall College from 1922 to 1933, died in March at Paterson at the age of 65.

The Bishop was born in New York City on July 15, 1881, and received his early education in schools there. He was graduated from St. Francis Xavier College, New York, in 1901, and

then studied for seven years at Innsbruck University in the Austrian Tyrol region. He was ordained at Innsbruck in 1904, and received the degree of Doctor of Sacred Theology in 1908 after post-ordination study.

Returning to America he spent a brief period as assistant at St. Michael's Church, Jersey City, and then was assigned to teaching duties at Seton Hall College, South Orange, N. J. For many years following he taught classical, philosophical and theological subjects at the college and at the affiliated Immaculate Conception Seminary.

In 1922 he was appointed president of Seton Hall and rector of the seminary. He remained as president of the college until 1933, when he moved with the seminary to its new location in Darlington, N. J. Subsequently he was named Officialis and vicar general of the Newark diocese.

On July 29, 1935 he was consecrated Titular Bishop of Nissa and Auxiliary to Bishop (now Archbishop) Thomas J. Walsh of Newark. After the erection of the Paterson diocese, on December 16, 1937, he was installed as Ordinary there on April 28, 1938.

* * *

The Very Rev. Dr. Edward J. Walsh, C.M., former president of St. John's University, Brooklyn, died in Mobile, Ala., late in March at the age of 69.

Father Walsh had served St. John's for 16 years, first as vice-president from 1926 to 1935, then as president from 1935 to December 1, 1942. His retirement from educational and public life was forced by a heart attack in 1941, from which he had never recovered completely. He had gone south last winter in hope that the climate might aid him in regaining his health. As head of St. John's, he coordinated and unified the eight colleges of the university, which educators consider one of his outstanding achievements. He also was instrumental in the purchase of the 100-acre Hillcrest Golf Club at Jamaica, L. I., as the future home of St. John's and as a center of Catholic education.

Born in Brooklyn, Father Walsh attended St. John's Parochial School and entered St. John's College. He entered St. Vincent's Seminary at Germantown, Pa., and was ordained at Overbrook, Pa., November 7, 1901. After two years of teaching, he was

assigned to Niagara University, where, in 1907, he was named vice-president, becoming president in the following year when he was 31. After serving as Superior and Director of St. Vincent's Mission House, Springfield, Mass., he returned to St. John's.

* * *

The Very Rev. James A. W. Reeves, president of Seton Hill College, Greensburg, Pa., since 1931, died early in March at the age of 55. Father Reeves, a native of Latrobe, Pa., studied for the priesthood at St. Vincent College in that city and came to Seton Hill College in 1921, three years after his ordination.

From 1929 to 1931 he served as president of the college section of the National Catholic Educational Association, and in 1935 he delivered a series of addresses on Christian Education over the Catholic Hour. He was awarded honorary degrees by Duquesne University and St. Vincent College, and in 1936 was decorated by the King of Italy.

In 1940 Father Reeves was named a member of the White House Conference on Children in a Democracy. He has been a member of the standards committee of the American Council on Education. In addition to teaching philosophy and psychology at Seton Hall, he acted as visiting lecturer in psychology at the Catholic University of America, Duquesne University and St. Vincent College.

News in Brief

The ideals of the National Catholic Music Educators Association were praised by Bishop James E. Kearney of Rochester at the first meeting of the New York State Catholic Music Educators Conference, held in March at Cathedral Girls' High School, New York City. Bishop Kearney declared that the group, striving for an ideal, must expect discouragements and difficulties and must work to overcome them. The two-day conference was attended by 900 religious and lay music teachers.

* * *

Loretto Heights College, Denver, has established a department of nursing in affiliation with the Seton School of Nursing, Colorado Springs. The department, which will inaugurate its program in September, is empowered to grant a nursing school diploma and a bachelor of science degree in nursing to students completing a four-year course.

Mother Domicila Potter, Perfect General of the Congregation of School Sisters of the Order of St. Francis, came by plane from the Generalate of the Congregation of Prague-Brevnov to Pittsburgh, where she visited the provincialate of the Congregation.

The Mother General, who will stay in the United States until the end of May, will visit the Congregation's convents in 24 cities in Pennsylvania, New Jersey, West Virginia and Massachusetts.

* * *

A list of texts for small group religious discussion clubs has been issued by the national center of the confraternity of Christian Doctrine in Washington. Included are booklets to aid in the organization of such groups and a selected list that has been successfully used in diocesan programs.

* * *

A series of half-hour radio programs, featuring faculty and student talent, was inaugurated over Station WGES, Chicago, in March by Loyola University. The first show portrayed the difficulties of the Founding Fathers in drafting the Constitution of the United States.

* * *

Reorganization of the Paris Study Group for Women, under Catholic auspices, for the school year of 1947-48 is planned by Miss Erin Samson, of McLean, Va., a former member of the faculty of Trinity College, Washington, who first formed the group in 1928. Miss Samson was attached to the Catholic Institute of Paris until 1939.

* * *

Competition is now open for the \$1,500 Dinneen Fellowship in playwriting for the year 1946-47, it has been announced by Rosary College, River Forest Ill. Applications must be received before June 1 by the fellowship committee. The fellowship, gift of an unnamed donor, is to honor the memory of the Rev. F. G. Dinneen, S.J., founder of Loyola Community Theater, Chicago, and is designed for graduate students or for exceptional candidates who can offer the equivalent of a degree in experience and training.

Book Reviews

Fun at the Playground, by Bernice Osler Frissell and Mary Louise Friebele. New York: The Macmillan Company, 1946. \$1.00. Pp. 88.

Fun in Swimming, by Bernice Osler Frissell and Mary Louise Friebele. New York: The Macmillan Company, 1946. \$1.20. Pp. 154.

Story Treasures, by W. W. Theisen and Guy L. Bond. New York: The Macmillan Company, 1946. \$1.40. Pp. 472.

Recent trends in the production of reading materials are illustrated in these texts, which are all supplementary in character. The first two belong in the "easy reading" class, with strictly limited vocabulary; the third is a compilation of literature selections.

Fun at the Playground and *Fun in Swimming* are two titles in the *Sports Readers* series, designed to provide for "successful independent reading" in the second and third grades, respectively. Stories in each book are centered about play activities, with emphasis upon such social concepts as intercultural understanding and group cooperation. The vocabulary of the two books presents a minimum of difficulty for the slow reader in second and third grades. In some cases it is limited beyond necessity, to the detriment of meaning and style. One can hardly agree that a lame boy should be described as having "a sick leg" for the sake of reducing the number of new words. Both books, however, will be welcomed as additional titles in the primary grade library of supplementary readers.

Story Treasures is the fifth-year book in the series entitled *Living Literature for Supplementary Reading*. It contains a well-balanced choice of prose and poetry, with samplings of adventure, humor, light and serious reading, and a blend of the old and new in literature. It is refreshing to note that animal stories, while having their place, do not dominate the collection; the first place is given to people. Comendable features include questions for "Things to Talk About" and notes on "Books You Might Like to Read" which follow each prose selection.

Sr. MARY NONA, O.P.

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College Composition; with Grammar Review and Repetitive Exercises, by Richard Summers and David L. Patrick. New York: The Ronald Press. 1946. \$2.50. 294 pp.

Here is a little volume that may well be helpful to the teacher of freshman college English. Its defects and shortcomings are those that are inherent in the initial English course of the usual present-day college curriculum, wherein so much time must be given to the inevitable spelling and grammar review and the teaching of the elementary skills of composition that the harassed teacher of the course finds himself blocked both in time and student accomplishment from proceeding forward to what he should like to do—tumbling his students into the challenging and inspiring adventure of good creative writing. Within the narrower compass, however, the book has some sufficiently worthwhile things to recommend it. In the first place the text cleaves close enough to the purpose of the volume and is not so unduly long in its slightly less than 300 pages as to raise suspicion in regard to its practical usefulness or the integrity of its design. Good, too, are the examples and exercises interspersed throughout the volume, to the extent indeed of a good third of the content. Commendable are the seventy pages of Chapter II and the fifty-odd pages of Chapter III, forming together another third of the book. Chapter II is labeled "Organic Punctuation" and functionally associates punctuation, particularly of the comma and semicolon, with the correct form of the grammatical sentence; Chapter III, designated "Clarity and Correctness," presents the rhetorically effective sentence. Diction is not so well covered in Chapter IV. These chapters, with some attempts in the initial chapter to correct the worst of the spelling errors of the average student, constitute Part I of the book, and account for two-thirds of the textual content of the whole volume. It is Part II that the present reviewer finds sketchy and highly unsatisfactory in a college textbook. The grandiloquence of its title, "The Creative Process," is not justified in the actual content of the bare 98 pages, a third only of the entire book. Here is a somewhat complete enumeration of the matters presented in the four chapters of Part II, as they actually follow in the order here given: "Personality in Writing"; types of discourse; a list of the kinds of subjects a student might write about; how to answer test and examination questions; the business letter; "truth in writing"; inductive and deductive reasoning, with types

of syllogisms; fallacies of thought; style; the paragraph structure, eleven of the twenty-two pages consisting of examples of paragraphs, half of them from students' themes; outlining for the "whole composition"; manuscript mechanics for the long-hand or typewritten copy; use of the research facilities of the library; note-taking, on cards; the writing of the research theme; footnoting and typing of the final copy of the theme; and finally five pages in reduced facsimile of an actual class research paper—all of these sixteen or so topics in the jumbled sequence here given, and most of them merely mechanistic and far from inspirational in content.

FRANCIS J. HEMELT.

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The Epistles of St. Clement of Rome and St. Ignatius of Antioch, translated and annotated by James A. Kleist, S.J. *Ancient Christian Writers*, No. 1. Westminster, Md.: Newman Bookshop, 1946. Pp. ix+162. \$2.50.

In the year 1838 three Oxford fellows, the Anglicans Pusey, Keble, and Newman, inaugurated the celebrated series of patristic translations, *A Library of Fathers of the Holy Catholic Church*. One hundred eight years later we are introduced in Father Kleist's versions to the first volume of the *first Catholic* translation into English of the Fathers. We have here a monumental undertaking, an endeavor of which Christian and Catholic education in the English-speaking world will do well to take notice. Let us but recall, for example, what Newman even before his reception into the Catholic Church had done for the religious re-education of England through his resuscitation of the Fathers; and that regarding himself he could later write to Pusey: "The Fathers made me a Catholic."

This first volume of *ACW* contains a foreword by the editors, Drs. J. Quasten and J. C. Plumpe, in which they require of their translators to be "both scrupulously loyal to the ancient wording and most considerate of the modern reader's moods and tastes." Read these Epistles by two very real persons, a sober-minded Roman who was a pope and a fiery-tempered Syrian who was a bishop—the one a successor of St. Peter at Rome, the other a successor of the same Peter at Antioch; read these Epistles in the present translation, one made for the very real

people of our day, and you will agree that the editors could scarcely have made a more felicitous choice than Father Kleist to renew for us the message of these subapostolic heroes.

In the *Epistle to the Corinthians* the bishop of Rome, Clement, in about the year 96 writes in most authoritative language, the language of Christ's vicar on earth, to the Christian community of Corinth, Greece, that they once and for all stop their bickering and factionalism. Bishop Ignatius about fourteen years later was taken under guard from Antioch to Rome, there to be thrown before the beasts in the Colosseum. While stops were made on the long journey, he wrote six letters to Christian communities and one letter to his young colleague, Polycarp, bishop of Smyrna. These letters, in which the Syrian bishop in impassioned and picturesque language bequeathes his all-absorbing love for the Redeemer Christ and His Bride, the Church, as his last will and testament, have ever been favorites with scholars, Catholic and Protestant alike. But both Clement and Ignatius wrote to and for the people; and the veterans scholar Father Kleist has here given them anew to his fellow scholars, and to the people as a possession.

Beautifully designed and executed, the volume also contains adequate introductions and more than forty pages of notes. The exhaustive index, covering fourteen pages, is another particularly valuable feature. Entries such as the following at once indicate that Catholic education cannot afford to overlook these ancient sources, ever new: "apostolic tradition," "authority," "boastfulness," "chastity," "correction, acceptance of," "courtesy," "country, love of," "education, Christian," "envy and jealousy," "examples, imitation of," "home, ruination of, condemned," "intellectuals," etc. All in all, this book marks a most auspicious beginning. Vivant sequentes, among them—as promised on the jacket—another contribution by Father Kleist!

JOHN P. WEISENGOFF.

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BOOKS RECEIVED

Educational

Aeschuler, Rose H., and Hattick, La Berta Weiss: *Painting and Personality. A Study of Young Children.* Two Volumes.

Chicago: The University of Chicago Press. Pp. 263; 590. Price, \$10.00 a set.

Barr, A. S., Burton, William H., and Brueckner, Leo J.: *Supervision*. New York: D. Appleton-Century Company, Inc. Pp. 879. Price, \$5.00.

Benjamin, Harold: *Under Their Own Command*. New York: The Macmillan Company. Pp. 88. Price, \$1.50.

Cole, Luella, and Morgan, John J. B.: *Psychology of Childhood and Adolescence*. New York: Rinehart & Company, Inc. Pp. x 416. Price, \$3.50.

Miles, John R., and Spain, Charles R.: *Audio-Visual Aids in the Armed Services*. Washington: American Council on Education. Pp. 96. Price, \$1.25.

Textbooks

Aquinas, Sister M. Thomas, O.P.: *Workbook for These Are Our People*. Fifth Reader. Faith and Freedom Series. New York: Ginn and Company. Pp. 112. Price, \$0.48.

Barnes, Grace: *General American Speech Sounds*. Boston: D. C. Heath and Company. Pp. 129. Price, \$1.80.

Bennett, Elizabeth H., Dowse, Mary B., and Edmonds, Mary D.: *Stories to Remember*. Three Volumes. Wonder and Laughter, Dreaming and Daring, High Road to Glory. New York: Silver Burdett Company. Pp. 352, 384, 384. Price, \$1.68, \$1.72, \$1.72.

Corbett, James A., Fitzsimons, M.A., and Ostheimer, Rev. Anthony L.: *Christianity and Civilization*. A World History. New York: William H. Sadlier, Inc. Pp. 836.

Hansen, Harold A., Herndon, John G., and Langsdorf, William B.: *Fighting for Freedom*. Historic Documents. Philadelphia: The John C. Winston Company. Pp. 502.

Rosetta, Sister Mary, O.S.F.: *Things to Do and Say for Little Folks*. A Color and Verse Book in Religion. St. Paul: Catechetical Guild, 128 E. 10th St. Pp. 20.

Young, I. H.: *The Words We Use*. Four Books. Grades 9 to 12. Boston: D. C. Heath and Company. Pp. 70 each. Price, \$0.40 each.

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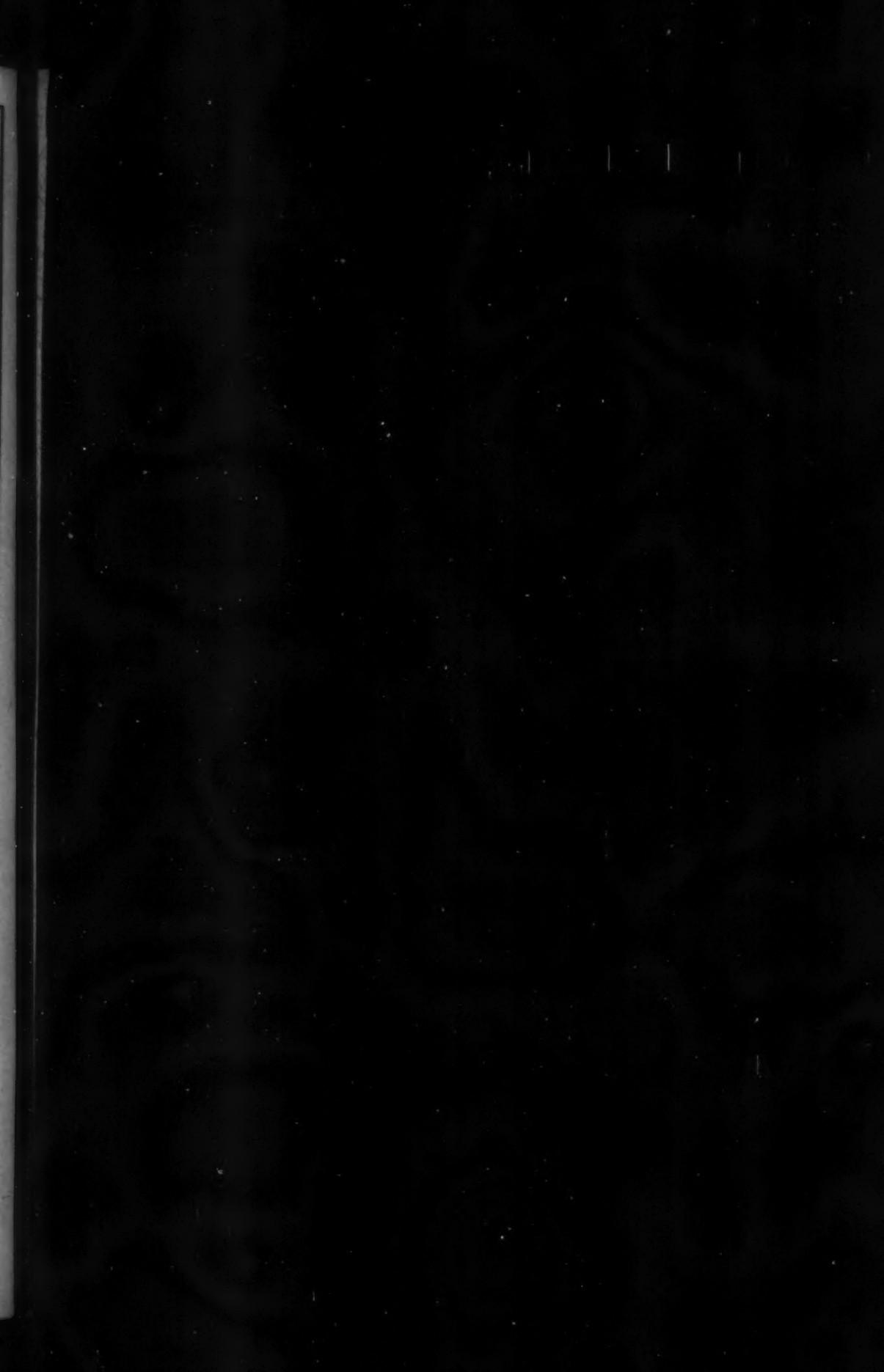
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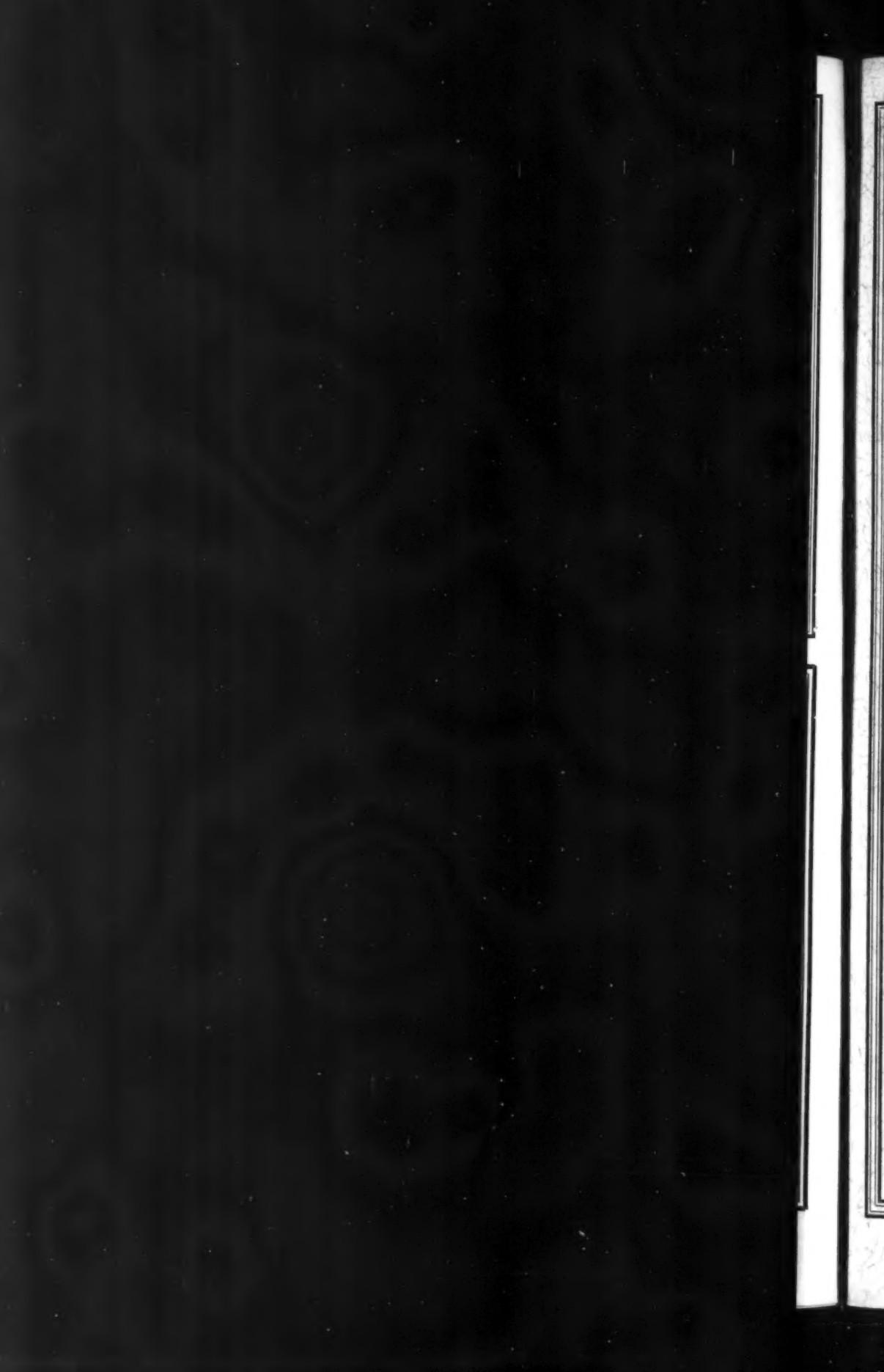
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